



Mater

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NO. 27.

ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

In the last number of MIND AND MATTER I announced my intention to publish an account of my experiences with a class of spirits whose espe- cabinet. "Blue Flower" said that Capt. Hodges, cial work seems to be to antagonize the spread of the chief of the band of guides, told her to say to Modern Spiritualism. Not having heard of any attempt having been made to account for the perse of the time that the sprit and medium were out of cution of spiritual mediums by evilly disposed the cabinet, and had gained control for the time; spirits, I have felt it my duty to throw what light I and that they had attempted to prevent the restoracan upon that subject, by stating such facts bearing | tion of the matter composing the body of the spirit thereon as have come within my knowledge. will follow the record of my experiences in the investigation of Spiritualism, in what I shall say, having noted each prominent fact as it occurred at the time it took place.

On the 17th of March, M. S. 29, I had a private sitting with Mr. James A. Bliss, at his house, No. 1027 Ogden street, Philadelphia, when the following communication purporting to come from the spirit of Philip P. Bliss, was addressed to me, and at his request was taken down. Mr. Bliss was an earnest evangelical Christian.

GOOD MORNING, SIR:—I have communicated with you twice before, but I am compelled to use your valuable time to-day for the cause of truth, and I hope, sir, you will pardon me, if I speak plainly upon certain subjects which now stand in the front place before the people. I found out when I came to spirit-life that I had been dealing unjustly, unkindly, towards the poor spiritual mediums. I found the whole basis of my theological belief was rotten—was a myth, a nothing. I have acknowledged this once before. I am ready to do

der how the world can be led so in darkness. I was a "blind leader of the blind." I find we have alike fallen into a deep ditch. I began to question myself: You must first set yourself right, then you are fitted and prepared to show others the right. Never direct a man as to the right road when you liave never been over it, or are not correctly in-formed in relation to it. When I found I had been so ignorant, I, like a child, began immediately to make amends. I began by studying a lesson from a child—from a boy, who, in his uncouth words, shattered my belief to its very centre and hurled my palace to the ground and left me as poor as a

"I felt it my duty to come here to-day, and tell you in a spirit of prophecy that there will be, in a short time, a combined attempt to incense the public mind against our mediums. There are secret combinations all over your land to-day, in all your principal cities, who are determined to crush them all. As friend Randolph said to you last night the main attempt will be made in connection with the death of S. S. Jones." [This refers to a communication in relation to the cause of the assassination of the late editor and proprietor of the R. P. Journal, through J. A. Bliss, at a public seance, purporting to be from the spirit of the late B. Randolph. There is hardly a pulpit in your Lind where Spiritualists will not have to suffer from the tongues of many who are his?" (Mr. Jone's) "inferiors. I do not defend him. He is like ourselves, but a man. Can you not then see whence the public mind will receive its

greatest impulse? "The conception of this movement took place a a long time ago, and it has been growing, until to-day you tremble for the truth. It will burst upon your city, on Chicago, New York and Boston. Sir, the ignorant leaders will yet place Spiritualism in such a light that any man of honor and principle must leave it. You, perhaps, never expected me to speak as I do, but the time is at hand when all your dear Spiritualists will be "weighed in the balance and found wanting." You ask me, "What is to be the result of this battle?" There is labor at this time to be done for the grandest truth that ever came to mortal man. You are on the eve of learning something which you have never dreamed of. Stand firm for the truth—carry it in your bosom stand fearlessly by those angel guides who have ever stood by you."

The control continued to speak for several minutes on matters personal to myself, and closed by invoking the bles ing of God upon me. Little did I dream of the real import of that communication, or imagine the succeeding events which demonstrated its truly prophetic nature. Suffice it here to say, that everything stated therein has since been shown to have been true, and the things prophesied have all come to pass.

On the 31st of March, the 29th anniversary of the New Era, at a sitting with Mrs. Katie B. Kobinson of 2123 Brandywine street, Philadelphia, she was controlled by a spirit purporting to be the spirit of Stevens S. Jones, who gave the communication which was published in MIND AND MATTER of April 5th last, in full. I will only quote such parts of that communication as bear upon the subject in hand. The control at that time said:

"You know me and the circumstances attending my death, but you do not know the influences that brought it about. * * *

"You know how boldly I exposed and denounced the selfishness and aggrandizing tendencies of the Christian priesthood, and warned the people against the schemers who were seeking to irrevocably bind the mental, moral and social limbs of humanity. For this I incurred their undying hatred, and every means were sought after by them to effect my premature taking off. The weak wife of Pike was incited to instigate her husband to feel I had wronged him, and this idea taking possession of his unbal-anced and excitable mind, he sought an opportunity to assassinate me. *

"I did not feel revengeful or unkind towards the murderer and his wife. I truly pitied them, for I knew they were more to be pitied than blamed Without knowing it they had been both used and controlled in a way they did not understand. I often visit them in their prison, and would gladly lift them up from the deep gloom in which they are enveloped, but I have not the power to do so. Those who were the really responsible authors of my sudden removal thought that in depriving me of physical life that they would prevent me from working against their malignant schemes. In this they were mistaken, for I am now where I can do more to aid in foiling them than I ever could have

done in the earth life.' I then asked him if he had reason to suppos that priestly influences had caused his death, and whether those influences came from the Catholic Church. I asked this question because I had heard that Mrs. Pike was a member of that Church. His reply was, "Yes. I have not only reason to believe so, but know that such was the case." I was struck with the significance of this communi cation, and recorded it at the time to see what

might follow in relation to it.

On the preceding evening, March 30, I attended a seance at the residence of Mr. and Mrs. Bliss. The materializing manifestations were quite strong and prompt, all through the seance, until nearly the close of it. At that time a spirit, who was a frequent visitor at the seances, and who had been identified by those who knew her in her earth-life, as Lizzie De Larne, came out of the cabinet leading Mrs. Bliss, the medium, by the hand, the latter in a deep state of entrancement. They advanced fully sixteen feet into the room, and stood within a few feet of the persons sitting in the first row of the circle. The light which was only a few feet in front of them, shone full in their faces. They stood there hand in hand for some moments and then walked, or rather seemed to glide backward into the cabinet. Mrs. Bliss I observed was very weak and seemed about falling to the floor, when she was caught by a male form that I recognized as Capt. Davis, one of the band of guides of the me

EXPERIENCES WITH THE SPIRIT diums, just as she disappeared behind the curtain. After this there was a long delay without a sound from the cabinet. At length "Blue Flower," Mrs. Bliss' Indian control, appeared at the aperture of the cabinet and said that Mrs. Bliss had never escaped such great danger of dying as during the interval that had elapsed since she last entered the the cabinet, and had gained control for the time; of Lizzie De Larne to the medium. formed that the guides of the medium had had great difficulty to resist this attempt to kill her; but that they had finally succeeded in doing so and that the danger for that time was past. We were told not to touch the medium until after she came out of the trance as they feared the consequences to her. We were not told who were the bad interfering spirits who had placed the medium in such great danger. She was made very sick by the or-deal through which she had passed. [TO BE CONTINUED.]

Mrs. Thayer Still at Her Post. DEAR SIR:-I have been favored with the ac-

companying testimony to Mrs. Thaver's mediumship, which I forward for publication, thinking it will be interesting to the readers of MIND AND MATTER. The production of beautiful flowers in abund-

ant quantities is a wonderful fact of itself, but the

tests that frequently accompany them add greatly to their interest. At nearly every seance a test of the character recorded by Mr. Richards is given. Mrs. Thayer is now located at S Davis street this city, and as her health is improved, she hopes to be able to hold seances more frequently than she has done of late. A few evenings ago she gave a seance at the residence of General Banks, formerly Governor of Massachusetts, and another is to be held there this evening. Mr. Richards has omitted to state that the author of the power is Ascha W Sprague, the well-known spiritual poetess.

Yours, faithfully,

ROBERT COOPER, Boston, May 24. 74 Chapman Street. Boston, May 15, M. S. 32.

ROBERT COOPER, Esq. Dear Sir: -As you were present at a recent cir cle held at No. SDavis street, by Mrs. M. B. Thayer, of this city, on which occasion, amid the profuse distribution of flowers, with which the table was covered, I was the recipient of two beautiful stems of hyacinth, being the only person so favored, and as you heard my remark that "to me it was a splendid test," I have thought it best to write out the facts regarding it, which are as follows: Some ten years since I spent several months in

the city of St. Louis, Mo., and while there made many pleasant acquaintances, but none whos of friends to mourn his departure, and to cherish his memory as that of a refined and cultured gentleman and true and noble worker for humanity. I spent many hours in his office, enjoying his society, oftentimes receiving instruction from his lips, and on two or three occasions written communications from his

pen. As I was one day passing his office, having under my arm a manuscript volume of spiritual poems, containing many beautiful contributions. brough different mediums, he called me in, and taking my book said he elt that he was to receive a poem for me, and at once wrote in it a communicaion entitled "The Hyacinth," a copy of which I herewith enclose. On completing it he remarked that he was imressed that there was a message for me in the

anguage of the flower as well as in the poem itself. Soon after this I met with a large volume (I forget whose compilation) of the "Language of flowers," and turning to the "Hyacinth" I found the messages as brother Ferguson was impressed I would. They were as follows:

"I thine, thou mine."

"Then I and my glow must go with thee," While I shine above, below thou must be." Also another, "Alone I cannot stay."

For several years after the reception of this poem. when visiting mediums, I was told of a lady spirit present who held towards me a bouquet of hyacinths, and who said that I would understand the message that it conveyed, and as this test was given me in different sections of the country and through stranger mediums, I could not but accept it as proof of the presence of the beloved friend, who gave me-the poem, and who still gives me from time to time, other tests of her care and guardianship.

From this imperfect statement, Brother Cooper, you will readily understand why I looked upon the reception of the hyacinths as a test, and as evidence of the presence of the dear spirit friend who, through Brother Ferguson, gave me the poem, and whose beautiful influence I often feel resting upon me, a benison and blessing. And I also accept it as evidence of true mediumship, my faith in which I gladly acknowledge, and which you have yourself had ample opportunity to prove. My only regret being that some who assume to know so much should, in reality, know so little of a very beautiful phase of mediumship, which, in the past, they have dared to pronounce against without ever having witnessed it, though invited to do so under strictly test conditions. Pardon so long a communication.

Yours, for right and justice. HORACE M. RICHARDS.

To Horace M. Richards. A communication from

THE HYACINTH Beautiful hyacinth! blooming so brighty—

Under my Window, I greet thy gold sheen, Near thee as queen, the Sweet William so lightly In rich purple colors of glory is seen. Grandfather Time bends his sceptre before thee, Grants thee to hold thy court near his throne. Fragrant in Spring time from deep frosts of Winter He lifts his dread veil, for thy beauty to come.

Redolent Peach-bloom is strewn near thy footstool Lavish the hand that scatters so wide. Peering above the frail leaves of the apple-The white blossoms spread their mantle in pride.

Green is the carpet of grass all around thee,

The sweet scented clover but waits for thy nod. And when thou shalt wave thy wand; all before thee This earth shall appear as the temple of God. The Spring never fails to renew its bright promise,

The semblance of Eden shines over the hills; The song of the groves rings forth all in love tones The streams loose their chains, and murmur the

So prisoned soul! thy freedom is coming O'er the frost hills, and deserts of earth weeter and brighter, more lasting than Spring smiles From Heaven eternal, the home of its birth

And now as I gaze on this new scene of beauty, Arising in triumph o'er the grave of the past, I'll bless the stern hand that held me to duty, When Winter my heaven of hope had o'er cast. For I know that the Spring of my soul is returning,

Thy love! Blessed Angel! As the Hyacinth comes. To give me its promise 'neath the light of the morning And thy love, as my love, in our hearts has its bome.— St. Louis. Mo., July, 1869.

THE MASSACHUSETTS SHAKERS.

Phenomenal Spiritualism Manifested Years Ago in Tyringham, Mass.—An Interesting Narrative of Marvellous Scenes.

BY JULIA H. JOHNSON.

The sister who took charge of me was seventeen years old, very truthful, obliging and trustworthy. We lived and lodged together. There were also three other occupants of the same apartment. One evening, a short time after retiring to rest, we were somewhat startled by Eliza (my caretaker) announcing in very gentle tones that she saw two little angels in the room. We were pleased, for havng heard of the spirit manifestations in other places, we were quite anxious to witness something of the same ourselves.

A short time after, while engaged in worship one evening, over fifty persons being present, this same sister, with another, fell into the trance state and remained so for an hour or more. From this it became of frequent occurrence; were not always enranced at the same time, but occasionally so, each having their own guides and leading in different birds, flowers, fruits, wreaths and musical instru-

be given to be ours for a certain space, palm branches and leaves from the tree of life with communications upon them, and articles of dress, such as gold embroidered handkerchiefs, satin slippers and the like. They would visit splendid palaces and mansions in the upper spheres, and frequently attend the angel worship. One exercise they learned in which we used sometimes (after becoming familiar with it) to take part. It was called "the check," and looked very beautiful. Four formed the smallest number; then eight, twelve, and so on to a whole

They would walk the fields, gardens, by the river side, and sail upon the lakes; would drink at the fountains and eat of the heavenly manna; bathe in the waters and have put upon them snow white robes. At other times they would pass through places of darkness and torment, and seem them-I have known these "visionists," as we called them, to be absent several hours at a time, though not frequently. When not entranced they were almost constantly in communion with the disemple was impressed to write, and did so, nearly fifty bodied, and recipients of precious notices from they communications; some in prose and others in verse, angel world. There were also others among us for different individuals, purporting to come from who were spiritually endowed with the gift of our heavenly parents, guardian angels and spirit both oral and written, from our heavenly parents. from Jesus and Mother Ann, the prophets and apostles and many blessed saints, both ancient and re-

long and late departed. One evening one of these trance mediums said that Mother Ann was in a particular room in an- the angels read them. other building, and wanted her to come there. It was quite dark and she was cowardly. However she obeyed the summons and went alone. Some consolation of mortals. of the sisters followed, for they wished to see the result. She was inside, the door closely shut They listened outside and plainly heard two voices in earnest converse, though but one, which was mortal. It was Mother Ann and the medium

cent date; also from our own spirit kin, both the

Their discourse was not understood.

They would often tell, at the time of a decease in ist, of seeing the spirit friends waiting to escort them to their new abode in the Summer land; sometimes would see the car, or coach and horses standing at the door, and a beautiful

Just opposite the dwelling house at the Church Family was a large open field. Here the disembodied built a beautiful broad platform, several feet from the ground, where they often gathered for sacred worship, engaging in exhortation, singing and various kinds of exercises, the seers recognizing some among the number whom they had known in

Sometimes when we were preparing for meeting, there would be seen assembling, as from a distance, and in different directions, the shining immortals sailing in space, as it were, with song and shout and instrumental music, would enter the house of worship with us, seeming to fill it with the divine love, light and glory of heaven.

On occasions there would be spread for our enter tainment rich angel feasts, long tables with fruits, flowers and sparkling wines and golden goblets to drink from, throughout the centre of the room running a pure crystal stream called the River of Life where, at an invitation of the medium, we would gather to eat, drink and bathe, as though all had been seers together, yet there were not more than two or three who were endowed with spiritual vision, and these would not always have the same views at one and the same time.

There were some in our midst who would be convinced through impression alone; some would have the sense of taste and smell, thus enjoying the good things set before them without further demon stration.

In recalling these pleasant scenes of the past, can count in an assembly of perhaps fifty or over, some half dozen persons who on all such occasions were marked with the play of ridicule and scorn upon their features. Scoffers and deriders of these immortal givings, calling it all humbug and foolery, while to the rest of us it seemed the real of

which the earthly is but the shadow. I had never the spiritual sight, but thank God l had then and still retain, that higher faculty, faith without vision. We had some pretenders in our midst, but as hypocrisy generally carries its own impress, the honest were seldom deceived. Eliza. the sister above-mentioned, was ever humble and true in her gifts as the sun is in his rising and setting, being often unconsciously criticised and tested

through agency of other mediumship.

We have both met with vicissitudes in life. Fo the past eighteen years we have resided in separate houses-indeed, have been twice parted and reunited. Recently our lot has fallen together again. In speaking of the olden days she says, although a solid reality, yet the phenomena of those times seems quite dream-like. She still has occasional views of the departed, yet in a very quiet way, seldom mentioning it in public.

When I was about 14 years of age, there was a certain spot selected in each family's door-yard, marked out by the inspired, where we occasionally held worship; another on one of the most prominent hills enclosed with a nice fence and beautiful firs planted on the outer edge, where we had once or twice a year universal gatherings, and where grew all manner of beautiful things, fruit trees, May grace keep them close to our hearts 'till we die; flowering shrubs, and in the micst an ever-flowing fountain and tree of life.

We never failed while engaged in these open air devotions, of being refreshed with outpourings of the Holy Spirit. Some would deliver beautiful messages; others be given original music for the occasion, no one being able to retain it for after use. Several had the gift of "tongues" and would be merrily discoursing in foreign languages. I have known some of the latter named mediums to pass several days at a time unable to speak a word of English, much to their annoyance as well For these out-door services we had a beautiful dress given us of twelve different colors, of the hues On Mr. Kiddle; His Book and His Critics. of the rainbow, with other corresponding articles

of apparel. Our inspired mediums would sometimes see the ovely raiment in readiness for those soon to be called home; would also witness the angel hands engaged in various kinds of occupation, making garments, working baskets and forming wreaths of flowers and the like. One instrument (I was not

in the same family and only know by hearing those tell who often saw her) engaged herself in the employment of making baskets; would keep as busy and work with as much zest as though others besides herself could see the articles manufactured another told of seeing factories in operation, where the angels wove beautiful fabrics, and brought into existence many other nice things. This one I did not live with, but was well acquainted with him, however—a great, noble, true-hearted man.
When I was fifteen years old I lost a little sister

of twelve years, who was sick but a week and suffered in the time excruciatingly; at certain seasons her piercing cries of pain would be heard across the dooryard, which so rent my heart, I would stop my ears and go from the house far out of hearing. At such times she would say, "Don't get the doctor directions. In such cases they would sometimes but go to the balsam tree on our meeting ground, meet and seem very glad to see each other; would and gather some leaves and apply them to the dissmile and reach out as if in the act of shaking hands | tressed parts." This was often done and would as calling the name and saying, "Why, is it you? often relieve. In contemplating the change of How glad I am to see you," etc. They were often spheres, she was the happiest child imaginable; the bearers of presents from spirit friends, such as said she wanted to go and live with the angels; saw them around her and prayed every hour to be ments; baskets, boxes, bracelets, golden bands and taken. Scarcely a moment but she would be conbeautiful gems of various kinds; white doves and versing upon spiritual themes. The last words lambs and sometimes little guardian angels would were, "Pretty! Pretty!!" twenty minutes before her

> At her funeral the medium saw her in a snowy obe with a wreath of pure white lilies and roses upon her head; and the angel message was "Mourn not for this little one; she is taken from the evil to come while yet beautiful, to beautify and adorn he courts above.

While sick my oldest sister, not yet eighteen, sat by her bedside in tears. Almira said, "I have been flying in space and Augusta was with me. We went right out of the open window, and saw beautiful mansions, but could not yet enter them. I did not want to come back at all, but the spirits said I must." She would lie in seeming unconsciousness for half an hour, only breathing, eyes partially closed; would then arouse and tell where the had been. Some deemed her light headed, but it was all genuine spiritual sight. My selves very much agonized at the sight of such misers and degradation of spirit, and, oh, so rejoiced when allowed to turn from these wretched appears. Sister Augusta was confident from this time that she should soon follow. She did in the short space of nine months. Two others have since departed

> such articles to the owner until showing them to the acknowledged seers, who never condemned

I afterwards suffered much doubt as to their being genuine, and said I would not do the like again without seeing the original manuscript, or hearing I believe now that it was undeveloped mediumship for writing angel truths and messages for the

Spirit Communication from General E. M. Gregory.

A month ago I was an attendant at a circle in presence of Mrs. Powell, medium, when the name of Gregory and several others were given to me Gregory was desirous to communicate, and gave me notice of something characterized as "a bit o' blue sky," which was either to appear in MIND AND MATTER for my attention or I was to get it for the

Subsequently, at another circle, the matter was referred to as not being on hand, but that it would forthcoming the next time I should be present. I did not attend any circle intervening, but to my great gratification I received the manuscript at my dwelling from a gentleman known to me, who, as he stated, was delegated by the spirit controlling to deliver it to me at my residence, and to have it published in MIND AND MATTER.

It is due to you and to your numerous readers that the peculiar circumstances attending this spirit communication to me should be stated. I knew General Gregory as the United States Marshal for the Eastern District of Pennsylvania, but had no particular acquaintance with him. He had been in the army of the North during the rebellion, but what were the details of his military career it is not my intention to state. The statement appended to the poem as to his passing away (death, etc.,) I have ascertained, are correct to the letter. Jos. Wood.

Respectfully, A BIT O' BLUE SKY. A captive awoke in the bleak dungeon-tower. Where long he had lain at a tyrant's harsh will, And his patriot pulse felt renewed in its power, As if life and hope might re-kindle there still:

He sprang to his feet, melancholy for aking, He climbed the damp wall just as morning wa And gazed through the grate to allay his heart's aching

Though vision was barred from lake, valley and hill: For a bright spell was o'er him, and raptures upon him As fondly his eagle thoughts floated on high:

Lo! the warm sun had risen-light smote his black And full in his soul beamed "a bit o' blue sky." A mariner sinks 'neath o'er mastering surges. To rise with fierce vigor again and again.

Till the shricks of the tempest seem answered That warn him his battle of life is in vain; Their love to his hopes are the mermaidens telling? Their spite to his fears, are the sea-kelpies yelling? Nay, feelings far nobler his bosom are swelling And holy reliance from death severs pain; For memory has brought the prayers that were taught

Ere whirlwinds of passion had left his heart dry; See! the storm is fast clearing—the chaste moon appearing His last dying glance drinks "a bit o' blue sky."

Then prisoned or pining or wrecked on life's ocean, Though vainly we wrestle or sadly endure; Let us, take wings of up-soaring devotion, And prize above kingdoms, a spirit made pure: So shall Patience and Faith don invincible armor, And gloomy Despair find in Hope a wise charmer, 'Till, waxing in freedom's cause warmer and/warme We gain Heaven's help and feel victory sure, Intense is the comfort God's promises render, May our life task be finished with zeal undiminished

And still be our portion, "a bit o' blue sky" The following communication was also received mmediately after the above poem: General Edward M. Gregory, who passed away on Tuesday, Nov. 7, 1871, at 4 A. M., in my 68th year, and was buried from my residence, 1723 Master street, on Monday, 13th. Services at Oxford Presbyterian Church. Buried in South Laurel

Hill Cemetery. To my friend, PETER WATSON.

DR. S. B. BRITTAN.

From the New York Tribune

SIR:—Since the announcement of the conversion of the late Hon. John W. Edmonds to Spiritualism in 1852 startled the religious community, and so larmed the Judiciary Convention that his just claims to the Supreme Court Judgeship were sacriced to the popular prejudice, no new convert has so leeply stirred the public mind as Mr. Henry Kiddle Superintendent of the Department of Public Instruction in this city. Following the example of Judge Edmonds, Mr. Kiddle has published a book, in which he has fearlessly related his personal experience and the results of his investigation, without any attempt to make the facts acceptable to those who prefer their own preconceived opinions to the unpopular truth. Mr. Kiddle enters into no league with the enemies of truth. His manly independence is eminently worthy of imitation, and this, at least, should command universal respect.

The question of the necessity or propriety of Mr Kiddle's resignation or removal has been raised and that question has been sustained in certain quarters, when it should have been denounced as an outrage against the most sacred rights and priv leges of the individual. Why should Mr. Kiddle be required to resign the office he has filled with so much ability? What has he ever done, or left undone, that he should be removed from a position in which all agree that he has served the public with the utmost fidelity? It is impossible to disguise the animus which prompts all similar suggestions. It being settled, on evidence that will not be dispued, that he is still perfectly able rightly to discharge his duties, how is the Superintendent disqualified? In the names of Reason, Liberty and Law, I respectfully demand a statement of the reasons why this gross injustice is practised toward Spiritualists How long shall this unmeasured insolence be tolerated by a great people, that probably to-day outnumbers any religious community in the country? It is to be observed that a man may believe almost anything else, however absurd and monstrous, and yet saintly hypocrites and journalistic time-servers will never intimate that his views unfit him for situations of public responsibility. He may make Milton's majestic devil a corner stone of his religious faith; he may embrace legions of little devils whose function it is to torture the souls of men, women, and little children forever.

All this, and other nameless abominations, one is at liberty to believe, and no Scribe or Pharisee who profits by "the mammon of unrighteousness," or otherwise sells his soul to Satan, will ever suspect that his mind is enfeebled, or that his religious opinions disqualify him for any official position, ither in Church or State! Nor is this all; he is quite likely to be regarded as pre-eminently qualied to superintend the education of our children! O, ye hypocrites! ye strain at a gnat and swallow a ook from internal and other evidence. In the enthusiasm of his first love he does not question the

reputed authorship of the communications he has eccived. The method by which he essays to excuse the logical, rhetorical and other defects, shows at once remarkable sincerity of purpose, little knowledge of the laws governing spiritual phenomena, and a want of that mature judgment which is developed by long experience and a profound study of the facts and principles of psychological science. The present writer is not prepared to entertain the idea that the next life is a state of vacuity and retrogression; or that the other world is a mere asyum for dreamers, drivelers and dotards. Nor do the genuine facts of Spiritualism afford any warrant or such a conclusion.

"The great intelligences fair, That range above our mortal state-

In circle round the blessed gate," neither lose their power of thought nor expression. The greatest philosophers of antiquity viewed death as an honorable promotion. The apotheosis elevated the mortal to the sphere and society of the gods.

While this is not presumed to be the absolute fact, the idea is true in some qualified sense. All the faculties and affections are refined and exalted by contact with more subtile principles, nobler natures, and the inspiring atmosphere of the immortal life and world. I have not yet had an opportunity to look into

Mr. Kiddle's book beyond the perusal of the extracts which have appeared in the city papers, and or this reason am not prepared to express a confident judgment of its merits. One need not be greatly surprised, however, to find that he has overestimated the intrinsic value of its contents. As a rule the new convert has more heat than light. Fervent feeling is liable to render him less critical n the observation of facts and the analysis of evidence; at the same time intense desire, like every passion of the mind, is liable to obscure reason and warp the judgment.

Mr. Kiddle touches one of the grounds of argunent which he has not sufficiently turned to his own account in dealing with his critics. I refer to the obvious limitations imposed by the laws of mediumship. So long as the individualized intelligence-in this world or any other-must find expression through mediums of whatsoever nature or kind, the results will not and cannot depend alone on the intelligence of the speaker or actor; but always-in a greater or less degree-on the innate capacity and proper adaptation of the instruments employed. A gallon measure will under no circumstances hold over four quarts. Filling it from the ocean instead of a bucket does not increase its capacity in the smallest degree. Minds are receptacles of human knowledge and inspired ideas; but they all have their limits, and no human power or divine agency, ever experimentally illustrated in our presence, can cram the mind beyond the utmost limit of its capacity. You may as well attempt to pour the whole Hudson river through a ten-inch stove-pipe as undertake to force the profound ideas of Socrates, Plato, Shakespeare, Webster and other great minds, to an adequate expression, through the feeble brain of a weak woman or a little child. It is immaterial who blows, and no matter how hard, you can never wake a bugle blast with a penny trumpet. The enemies of Spiritualism are not disposed to recognize this necessary dependence of the operator on his instruments, and yet the truth is elf-evident. All men, even in this world, are obliged to depend on appropriate instruments for the adequate expression of what they feel, and think, and know. The mere disputant doubts and wrangles; but it is the province of the philosopher S. R. BRITTAN.

No. 80 West 11th street, New York, May 13, 1879.

REST.—"Doctor, I have sent for you; there is comething the matter with me, I hardly know

"Well, madam, your pulse beats regularly, a lit-tle thready perhaps, but nothing like fever."
"I think all you want is rest. Your liver appears to be normal, your spleen is all right, and your heart beats exactly as it should. All you want is

"But how about my tongue, Doctor, does that ook healthy?". "The lady put her tongue out of her mouth.
"It is overworked, madam; give it rest also."

Historical.

Greek Catholic Church Proper.

As to the revenues of the archbishops and bishops they consist, in like manner, in the moneys arising rom their respective ordinations. They have a ee of a crown upon all marriages, and every house in their particular diocess supplies them with a certain quantity of corn, fruits, wine and oil. The priests' live on the revenues of the churches or on voluntary bounty and benevolence of their parish-ioners and their public collections on solemn festivals. Every time a priest says mass, either on a noliday or Sunday, each house pays him two-thirds of a farthing, and, as a grateful acknowledgment, the priest, on his part, is obliged, before the sacri-fice is offered up, to say a prayer, and beg of God to less each of the benefactors for this small gratuity. It is, however, a custom among the Greeks to enjoy themselves, and to have an elegant entertainment on all solemn festivals, at which the priests always ttend and give their blessing as soon as the first

and a small amount of money. The services in the church consist of nine parts, viz.: The Nocturns, Matins, Landes, Prime, Tierce, Sexte, None, Vespers and Complin. After the nocturnal they king the Holy Trisagium, or Holy God; Holy and Omnipotent, Holy and Eternal, and epeat the Gloria Patri three times successively,

course comes on the table. This short religious service entitles them to some bread, wine, meat

The Greeks have four distinct liturgies, the first that of St. James. This service requires five ours for the celebration of it; it is read once a year, that is, on the 23d of October, which is St. James' day.

The second is that of St. Basil. This father distinctly perceived that the unmerciful length of St. James' liturgy tired the people and damped their devotion, and, therefore, he determined to abridge it. The liturgy of St. Basil is read on every Sunday in Lent (except Palm Sunday), or Holy Saturday, on the vigils or eves of Christmas, the Epiphany and the festival of St.

The third liturgy is that of St. Chrysostrum who scertained that the liturgy of St. Basil, though an abridgement, was still too tedious, and that he did not make sufficient allowance for the weakness and finilty of the faithful. This liturgy is used during he whole year, except on the days above specified.

The fourth liturgy is that of St. Gregory. It is called the pre consecrated liturgy. It is calculated to inspire the priest and people with ardent zeal and devotion, which are requisite for the Lord's supper. During service the Greeks observe several distinct postures. When they pray, they stand upright and face the East, but if they get tired they may lean, or even sit down to rest themselves. The laity sits while the priest reads the exhortation to them. On taking their respective places they uncover their is, and make the sign of the cross, by

the three flucture of their right hand, by which it is implied that there are three persons in the sacred Godhead. This sign of the cross is placed on the foreheadwhen brought below the breast they point out four great mysteries, viz.: Christ's incarnation, crucifixion, burial, and descent into hell. When this sign is placed on the right shoulder, it

mplies that Christ has arisen and sits at the right and of God. When the sign is made on the left shoulder, it neans that the devotee by placing his three fingers there begs God that he (i. e. the devotee) may not be reckoned amongst the number of those aban-

doned wretches, but be delivered from the power of The Horologium consists in prayers to the saints and the Virgin Mary. The latter is esteemed by them as the "Mother of God, the Queen of the Uni-In certain cases the women are not allowed to

verse and the glory of the Orthodox." enter the churches, but are obliged to stand at the door as if their breath was infectious, and they never presume either to approach the communion table or kiss their images. The celebration of the mass is very similar to

that of the Latin Church. The sacrament is taken alike by the priest and laity. The bread and wine consecrated, or in other words converted into the flesh and blood of Jesus, is placed in a spoon, with enough blood to wash down the flesh. This is administered by the priest to the men and then the women, until all get a small

There are some very curious things in the mysterious ceremonies of this church, not known to the American people generally. These things will be condensed in a future chapter for universal edifica-

June.

To-morrow will be the first day of June and of the summer season. It is the sixth month of the year in the calendar of what is called the Christian era; the fourth among the Romans, and the fourth also of the era of Modern Spiritualism. It consisted originally of twenty-six days, to which four were added by Romulus, one taken away by Numa and the month was again lengthened by Julius Cæsar, since whose time no alteration has been made. The Auglo-Saxons call this month searmonath, or dry month, and mid-summer month. The longest day in the year occurs in this month.

Christian Gems.

The following are extracted from the orthodox atechism of the Roman Catholic Church: Question. "What should one do in doubt whether certain means for curing diseases or discovering certain things are lawful?"

Answer. "He should ask the advice of a priest."
Q. "What is the meaning of the word Mary?" A. "The star of the sea." "What do we mean when we say, I believe

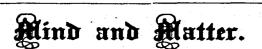
in the Holy Catholic Church?" A. "We mean that we firmly believe that the one Holy Catholic Church is established by Jesus Christ, that she is infallible in her doctrine and endless in duration, and that in her alone salvation is posšible." Q. "Where, then, is the Holy Ghost?"

A. "The Holy Ghost is everywhere, because he s God; but, as He is the dispenser of grace, He is especially with the Catholic Church and in the souls of the just.' Q. "Can Protestant sects claim to be one Holv

Catholic and Apostolic?" A. "By no means. Because they have no infallible head and teacher, and every Protestant befounders of the sects were all wicked men who taught impious doctrines. Because they sprang up only in later years."

"Name some of the founders of the Protestant A. "Martin Luther, a bad Catholic priest, in Germany, was the founder of the Lutherans; Henry VIII., a wicked Catholic king, of England, was the of the Episcopalians; John Calvin, a wicked Catholic, of France, was the founder of the Calvanists; John Knox, a bad Catholic priest, in cotland, was the founder of the Presbyterians or

Puritans⁽⁾ Q. "What great crime did those men commit?" A. "They fell away from the Catholic faith, and caused a great number of their Catholic country men to follow their bad example."



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Wm. Emmette Coleman at his Congenial Work.

It will be remembered by our readers that some weeks since we noticed a slanderous communication from the pen of the above writer, in which he, in the most vindictive spirit, assailed the character of many of the most thoroughly tested and faithful mediums in America. Among the mediums so assailed was Mrs. Anna Stewart of Terre Haute. Ind. For some reason not explained, Mr. Coleman chose the Truth Seeker of New York, as the channel through which to pour the contents of "The vial of his wrath" upon the public ear. This called forth a reply from the pen of Dr. Allen Pence which made it necessary for Mr. Coleman to respond. This he did in the Truth Seeker of last week. Considering Dr. Pence as fully equal to the defence of Mrs. Stewart as against Mr. Coleman, we do not propose to take a hand in the controversy, in which they are engaged.

What we do feel it our duty to do is this; to pub licly notice the most unjust and untruthful allegations with which Mr. Coleman assails the good name and fame of Mrs. Jennie Holmes, as a medium and woman, in the closing paragraph of his last communication. Mr. Coleman speaks, as of his own personal knowledge, of facts that show that Mrs. Holmes is a dishonest person, but which facts he takes precious good care not to set forth. We now demand of him that he will give those facts, or stand condemned as a wilfully false slanderer of a faithful medium. He also alludes to something that he gives Mr. Wm. R. Tice as authority for, which shows Mrs Holmes to be dishonest. Knowing whereof we speak, we provounce these allegations most untruthful and hold ourselves prepared to demonstrate them to be so, whenever either Mr. Coleman or Mr. Tice ventures to publicly state the grounds on which they base their slanders. We to the attempt that was made to discredit Alfred tears of his counsel. Mr Hitchens still lives an up- of the people to-day, at whose shrines those of evsay their slanders, for Mr. Tice has publicly intiinformation which will make good Mr. Coleman's slanders against Mrs. Holmes. Come out with your facts, and let the public judge as between Mrs. Holmes and yourselves. Come out like men who believed your slanderous insinuations true, or stand convicted as untruthful libelers. This vile work must have an end somewhere, and it might as well find it in this case as in any other. MIND AND MATTER is at your service, if you chose to avail yourselves of it, but subject to the fullest criticism at our hands. Mind you, gentlemen, we want the facts, not your opinions. Give us your facts, if you have any, or hereafter be silent upon that sub-

"A Voice from Holland."

The Religio Philosophical Journal of the 17th inst., contains the following letter from A. J. Riko. written from the Hague, Holland, to the editor of that journal. He says:

"Let me express to you the deep sympathy that your treatment of fraud meets with in this country, and the satisfaction we feel at finding so many true and fearless brethren, who endorse your opinions through the Journal, among whom are several weil known mediums. Mr. Home and others. No pardou known mediums. Mr. Home and others. No pardon should be granted those rascals who dare play tricks with phenomena of such vast importance as that presented by Spiritualism. Let them be exposed fully and repeatedly. Mr. Home wrote "Lights and shadows of Spiritualism," and he was quite right in devoting so large a part of it to the 'shadows.' Let us freely and openly confess this, that there is much more to learn in Spiritualism than we know. Foolish enthusiasts may slander the true brethren; they may excuse the disgusting jugglers with their favorite entiuslasts may stander the true orethen, they may excuse the disgusting jugglers with their favorite theory, 'The spirit did it,' and defend them against every testimony of fraud. We, however, will never follow the infecting example."

Such is this "Voice from Holland" to the editor of the Religio-Philosophical Journal. It is the voice of A. J. Riko, and is about the only voice that is heard from that centre of spiritual wisdom and experience, the Hague. It is a voice from one who | The wits of the conspirators were then put in accertainly likes to have his utterances in public tion, and at length they had the supreme satisfacprint. Who is this Mynheer Riko who sends his tion of finding upon the person of the medium a voice across the broad Atlantic to America? If his voice is of any value, it would be well to know something of his religious training—of his recent religious affiliations-of his present relations to the Catholic Church—and his standing as a true, faithful and fearless friend of Modern Spiritualism. It thought would be needed to discredit the manifestis very evident that M. Riko is in full accord with ations, and these were produced by them in a man-D. D. Home, who has devoted the latter years of his life to throwing discredit and doubt upon the affair. So well did these insincere and dishonest efforts of the spirit world to free mankind from their enslavement to the time-strengthened bigotry and prejudice which priestcraft has labored so long and cunningly to fasten upon them. Mr. Home, after having attracted to himself the attention of the world, as an instrument of those spirits who were seeking to bring the light of truth to the people of earth, was weak enough to become a tool of the Roman Catholic propaganda, and has used all I answer, for the very good reason that they had his efforts to suppress Modern Spiritualism. By pretending to be a friend of Spiritualism, he has succeeded in doing more to demoralize and confound the true friends of that cause than could twenty open enemies of the greatest ability. . We have no knowledge as to the honesty or dishonesty of M. Riko, in his professions of friendship for Spiritualism; but judging from the warm expressions of approbation that he indulges in towards D. D. Home and Col. Bundy, we naturally infer that he is of the same class of Spiritualists as they are. Those who have read MIND AND MATTER will have no difficulty in estimating at its proper value their love

and zeal for that cause. Our contemporary of the Journal seems to have a penchant for parading before his readers the discordant voices which come to him from across the water. Some time since he published a voice from England, that of Mr. Stainton-Moses; next he gave us a voice from France, that of D. D. Home; and now he comes forward with a voice from Holland. future," has a most sarcastic significance when ap- rays unendurable. We work and wait.

We may naturally look for the next voice to come from the Vatican at Rome. They are a bad lot of voices at best, and our friend of the Journal would do well to discard them. These voices sound too much like those of the Pharisees of old to suit the present practical common sense age. We would commend the attention of these supercillious pretenders to superlative excellence and purity to the scriptural injunction: "Thou hypocrite, first cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye." We never hear a man doing all he can to injure others by clamoring against them, that we do not feel impelled to question his sincerity and exemption from the same faults that he or she is so ready to charge upon others. As a class we have found spiritual mediums by far more honest and meritorious than those who avail themselves of every opportunity to assail them. The number of the latter who are prominent, or who have been prominent, in Spiritualism, may be counted upon one's fingers. We feel very sure the number will steadily grow less, as the light of truth penetrates the fog and dust that they are striving to create to observe it. We call upon Colonel Bundy, D. D. Home and Mynheer Riko to give us a classification of mediums, stating who are genuine and who are not genuine mediums; and stating the rule by which their classification is made. Come to points, gentlemen, or cease your parrot cries of "fraud," "trickery," "impurity," &c., &c., which amounts to no more than the breath that is expended in the utterance of them. We are for test conditions for spiritual seances; we are against fraud in every shape, whether on the part of the mediums, or their accusers. We want no partial warfare against fraudulent and dishonest Spiritualists; let them all be tried and judged alike, upon the facts relating to each case, and by no other standard of justice. Then will we be satisfied, and not before. Until all are willing to be governed by that standard, hypocrites may expect a warm time. The day has gone by when words will be allowed to weigh against

How Spiritualism is Supported by Some Spiritual Journals.

facts, and this the fraud mongers had better heed

We clip the following specimen of reckless misrepresentation from the last issue of the Religio Philosophical Journal:

The London Spiritualist says: "The number of American exposures of late is really disgusting." American exposures of late is really disgusting. Take for instance, James, with a complete collection of Indian and other dresses and accessories to represent faces of old men and young girls hidden on his person. Spiritualists should investigate in such a way that the conditions make these narratives impossible in future. Did the Fox girls lose their mediumship by repeated testing at every scance? No. Did the celebrated Mrs. Hollis lose her wonderful power when she submitted with the utmost willingness to be tested time after time by Dr. Wolfe, and many others, knowing that it was asked, not out of mistrust, but in the real and well understood interests of our cause? Her power increased and the many others, knowing that it was asked, not out of mistrust, but in the real and well understood interests of our cause? Her power increased, and the manifestations became stronger and more convincing at every sitting. Did Miss Cook lose her power by submitting to the repeated tests of Mr. Crookes? Not at all. And Home? The same."

Our English spiritual journalistic friend must be hard driven for some method of degrading the Spiritual Movement in America, when such incorrect allegations as the above are resorted to for that purpose. It is surprising that any American spiritual paper should seize upon such injurious mis-statements to bring disgrace upon the cause of Spiritualism. How large is "the number of American exposures of late," which has created such real disgust dium or mediums. He would have been unable to create the prejudice he has done, had he not left that point in the deepest darkness. Why not have stated the fact that that was the only case of an alleged exposure of a medium in America for a year past? That would not have served the object of our cotemporary and hence he seeks to mislead his readers in relation to that matter. The James' affair occurred fully five months since. It was in no sense an exposure of the medium, for he had been thoroughly tested by persons most strongly prejudiced against him, and his mediumship for spirit materializations demonstrated beyond all possible question.

It is certainly not true that Mr. James was ever of old men and young girls, hidden on his person. The whole foundation for this statement is the fact that at a seance a party of conspirators who sought to crush the medium, in order to injure our publiecation, in the public estimation, deceitfully sought to have Mr. James to give them a seance without asking any test of him whatever. This conspiracy was headed by one Wm. R. Tice, of Brooklyn, New York, who has publicly declared his bitter personal hostility to ourself, because we foiled him in his attempt to injure other mediums, in what we thought a very unjust and dishonorable manner

For that purpose Mr. James was lured to Brook lyn, by one Oakley, a tool of the conspirators who aided them in their scheme, and enabled them to give an appearance of fraud, on the part of the medium. This scheme was brought to nought by the exposure of the fraudulent conduct of the conspirators by ourself. Thus foiled they had no alternative but to attempt to recover their lost ground. very few articles which were entirely inadequate to account for the materialization phenomena that occurred at the seance in question. Well knowing from previous experience what would be the case, the conspirators provided such articles as they ner as showed the dishonesty of the actors in the persons know that they, the forms that appeared, were what they purported to be, that not one of them dared to interfere with the manifestations while they were taking place. Had they done so, they would have defeated their object, for those manifestations were genuine and the conspirators knew it. Had they wanted the truth, why did they not require the medium to sit under test conditions? every reason to believe that if they did so that they would get genuine manifestations that they could not discredit and that was the last thing they sought or desired.

Mr. James was one of the few mediums who for months publicly announced his willingness and deof these exposers daring to accept his offer. When they did so test him, Mr. James was, in every instance, demonstrated to be what he claimed to be, a genuine medium for spirit materialization. Indeed, Mr. James had, at the time of the seance alluded to, agreed to give Mr. Tice a private seance at which the latter could test him in any manner he pleased. This offer Mr. Tice avoided accepting, as he would be debarred from carrying out his dishonest design to use the medium to injure us. Thus this talk of the London Spiritualist about "Spiritualists should investigate in such a way that | the day is not so far distant when the light of that

plied to Alfred James, the thoroughly tested medium and to the conduct of his accusers-

What credit have these sticklers for test conditions ever given to mediums who have taken that course to protect themselves and advance the truth? We remember none that has not been accompanied | clip it from their issue of the 17th inst. They say with ifs and buts and insinuations that were more

unjust than open condemnation could have been. We are for test conditions in all cases, as the only neans of preventing the enemies of Spiritualism in earth and spirit-life, from working i jury to helpless mediums; when such tests are observed we demand that the results shall be credited publicly to the mediums who submit to them.

All our mediums would gladly adopt that course if they knew they could have the justice that is due to them. Harry Bastian, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Hull, Mrs. Pickering, Mrs. Markee and Alfred James, have all been tested thoroughly and absolutely, scores of times, and yet all are denounced as fraudulent mediums, and this, too, by spiritual journals and Spiritualists. How long is this injustice and folly to go on?

We undertake to say that there is a hundredfold nore selfishness, sordidness, deceit and falsehood on the part of the accusers of mediums, than on the part of the mediums accused; and this from a careful and long course of observation of their proceedings. In nothing is Pharisaism out of place than in Spiritualism; may we not hope that it will rapidly disappear from our view. It is, in the extreme, disgusting.

A Precedent for the Pocasset Tragedy.

We clip the following from the Sunday edition

of The Times of Philadelphia: "A Delaware parallel to the Pocasset traredy has been unearthed by the Wilmington Every Evening. Gilles Hitchens, now fiving between Concord and Laurel, in Sussex county, one day in February. 1857, cut his child's throat because "the voice of the Lord had commanded him to offer him as a sacrifice, and no voice said, "Stay thy haud," "Gillie" was a furmer a blue-eyed sandy haired man who read the furmer, a blue-eyed, sandy haired man, who read the Bible a great deal. He had attended a Methodist pro-tracted meeting the night before the tragedy. Who racted meeting the night before the tragedy. When he reached home his wife observed that he was laboring u der great excitement. During the night the voice of God commanded that he should kill his dearly-beloved little son and offer his blood as a sacrifice," In the morning he went to the woods and rifice. In the morning he went to the woods and once more heard the command. Then he prepared a keen knife to slay his son—a babe eighteen months old. Taking the child to the woods he threw himself on the earth by it. Soon a dog began to snuff athis feet. Supposing that, like Abraham's ram, the dog had been sent to take the place of the child, he waited for God to so command. Hearing no command he slew the child. In May, 1857. Gillie was put upon trial at Georgetown, Judge George P. Fisher, now of Washington, being prosecutor, and Senator Willard. Saulsbury defending. When the State had closed its case. Mr. Saulsbury arose, but was so overcome that causoury defending. When the State had closed its case, Mr. Saulsbury arose, but was so overcome that he burst info tears and the jury at once returned a verdict of not guilty. Gillie has since lived an upright life, kind and loving to his children. He does not dare to read the Bible, however, as he becomes crazed."

If this account of the Gilles Hitchen case is true, what does it teach? It teaches that a piously inclined man who had lived an upright life, and had been a kind and loving father, in the mouth of February, 1857, attended a Methodist protracted meeting. He returned home laboring under great excitement, and during the night heard a voice, which he supposed was the voice of God, that commanded him to kill his dearly beloved little son, and offer his blood as a sacrifice. He went in the morning to the woods and there heard the command repeated. In obedience to that voice the loving father cuts the throat of his little son. He was tried for the terrible act and acquitted of the alleged crime of murthis unfortunate man dare not read the Bible, however, as he becomes crazed. And this is all the lesson that the religious and learned world draw from this horrifying occurrence.

Are those the only lessons that we may derive therefrom? We opine not. The reporter lets in a flood of light unwittingly upon this affair, when he says," Gillie was a farmer, a blue-eved, sandyhaired man," in other words, just such a man as would be most likely to be psychologically influenced by controlling spirits. He goes to a Methodist protracted meeting where he becomes entirely possessed by the psychological influences there gen caught with a complete collection of Indian and erated, and is no longer master of his mental and other dresses and accessories to represent the faces | physical faculties. He has been developed as a spiritual sensitive or medium, and is subject to the will of whatever spirit influence seeks to control him. In the spirit-life are spirits who regard Methodism as a most wicked heresy. These spirits create public odium against those who attach themselves to that inveterately hated heresy. Finding in Mr. Hitchens a medium that they could control, they either spoke to him as God, or impressed him with the conviction that he heard God speak to him the fatal command to slay his son. Not knowing that he was a victim of those malign influences, Mr. Hitchens acted from what, to him, had been made his sense of duty by the controlling influences of others, and he committed an act that must have caused him a life of misery.

It is a matter well known and almost universally practiced, where any general action is sought, to bring large masses of people together, to be wrought upon by the most successful psychologist, of masses of people, usually denominated orators. Especially is this the case with religious assemblies. Even the staid and quiet Friends know the value of common communion in spirit, and assemble to sit in silence for hours, until some mediumistic person moved by spirit influence, is compelled to hold forth. Even among the Friends it is no unusual thing for persons to be controlled to say and do things in their meetings that are attributed to disturbed intellect, while the fact is, that such persons are peculiarly sensitive to spirit control, and are used to annoy and worry those in attendance by unfriendly spirits. Among more demonstrative denominations of religionists, there are still more frequent cases of

Until this important fact is understood and acted upon, there can be but one result and that is the constant recurrence of just such apparently irrational acts as the Pocasset tragedy and this one of Gilles Hitchens. When will mankind heed the lesson which these awful occurrences seem sent to

teach? The fact of spirit obsession. What is to be the remedy? We answer, to cease to flood the spirit world with ignorant, bigoted and vicious spirits, and to labor night and day for the reformation of these evil obsessing intelligences. Let them come back to earth and here learn the sire to be tested in any and every way without any | truth, that to be happy they must be pure, good and beneficent. This can only be done by vastly increasing the mediums through whom they can come to learn that on which their eternal happiness depends. Then, instead of becoming a curse to their fellow-men by returning, they will only come to

bless and aid their mortal brethren. Brethren, of whatever religion, join us in the effort to accomplish this grand object; and no longer shut your eyes to the blazing sun of truth, which comes with healing on its wings to all the people of both worlds. We will work on in confidence that the conditions make these narratives impossible in sun will render wilful blindness to its luminous

The Banner of Light's Appeal. We invite the attention of our readers to the following sad acknowledgment of the proprietors of the Banner of Light, the oldest and most largely patronized spiritual journal in the world. We

"The believers in Spiritualism have within a few "The believers in Spiritualism have within a few years increased with amazing rapidity, and yet the papers devoted to its interests are not as well sustained at the present time as they were years ago. It therefore becomes a duty we owe to ourselves, as well as the cause we advocate, to call upon the Spiritualists of this country to especially strengthen our hands by adopting measures to increase our subscription list. When the fact is taken into consideration that we send many papers for the section prove to that we send many papers free to those too poor to subscribe, those who can afford to pay the subscription price should not hesitate to enroll their names upon out books. We solicit your pecuniary aid in no begging spirit, friends; it is a duty you owe the ause that the great work we represent shall not lan uish through lukewarmness or selfishness. Had i ot been for donations we have occasionally receive from generous hearted-souls, to-day, would find us financially in the "slough of despond." We have given liberally to aid others—more than we could really afford—and the time has now come when we ask assistance of the friends to it crease the circulation of the frame.

Think of it, ye Spiritualists of America, that the Banner of Light that has waved at the head of the spiritual column for a quarter of a century, finds such a meager public appreciation that "Had it not been for donations occasionally received from generous hearted souls, to-day would find" its proprietors "financially" in the "slough of despond!" What has come over the minds of those millions of Spiritualists which we hear so often about when optomistical spiritual writers and speakers undertake to give an inventory of the assets of the spiritual movement? What kind of believers in Spiritualism are they who feel no inclination or obligation to uphold those who are in the battle front, facing the overwhelming hordes of its combined enemies. Such believers as these may be as abundant as those spiritual optomists would have us imagine, but their Spiritualism is of the earth earthy, and does not partake of that benevolent and unselfish desire for the good of humanity, which constitutes the only basis of happiness, in the eternal spirit life. Spiritualism is the youngest of all attempts to solve the problem of human happiness, and yet before it has began to manifest a tree like destiny, the cauker worm of selfishness is gnawing at its root, and threatens it with destruction. The promising young oak of Spiritualism is already stunted by parasitical enemies, who are draining its life-giving sap, regardless of the fact that should that on which they are feeding die, that they must perish with it. It is not yet too late to save it, but the mischief that has been going on must now cease, or it will be too late. For millions of people will amount to nothing, and even worse than nothing, unless the truth it imparts is made to govern the actions of those who believe or know that

The greatest of all the truths that has come to earth's people, through Modern Spiritualism, is the fact that there can be no vicarious atonement either here or hereafter, for moral offences committed and moral duties disregarded—that each one for himself or herself must by their own exertions and deservngs earn contentment and happiness, or suffer remorse and anguish of spirit until they do. A truth hardly less important coming from the same source is that those things for which mankind are struggling with desperate and ruinous rivalry on earth, as most essential to their happiness, are in the eternal after-life the least advantageous to those who in the mind of our English cotemporary? He refers der, with no other appeal in his behalf than the Idleness. Ease, Luxury and Dienley are the Code James, as a man and medium, but has not referred right citizen and a loving father of his other children ery social class worship. Through the channel of that the worship of those earthly idols is the curse of the spirit in the future life. Especially has this teaching been imparted to Spiritualists who have eceived satisfactory evidence that this teaching comes to those who once, like themselves, were worshippers of Mammon, but whose experience as spirits demonstrated their earthly folly.

The question is often asked: "What good has Spiritualism done?" And not without good reason. Spiritualists complacently claim that Spiritualism has come to earth to do away with old things and to establish a new order of things. We believe that claim to be well founded, but when we ask them what old things are to be done away with and what new things to be established, they tell us old forms and ceremonies and teachings are to be done away with and new ones instituted in their place. What Spiritualist is willing to forego a desire for wealth, honor, renown, idleness, ease, luxury, or display, and desire only to work for the good of humanity as the only road to eternal happiness? We know think that they can do God no greater service than to of but very few. In this respect we see not a whit of difference between those who profess to believe Spiritualism to be true and those who utterly ignore or deny it to be so. Spiritualists, is this letting "your light shine before men?" We think it is

We cannot conceive that our contemporaries of the Banner of Light would make so humiliating a disclosure unless there was an imperative necessity for the assistance they ask. We, therefore, most earnestly appeal to all who know the need there is for spiritual information, if mankind are to be redeemed from the mistakes of the past, to come forward and support our venerable contemporary in such a manner as to put new vigor into its warworn and wearied arm.

Even the Religio-Philosophical Journal, which attained the zenith of its success while under the management of Stevens S. Jones, has had to resort to the extraordinary expedient of soliciting trial subscribers at rates that are ruinously low. What Spiritualist throughout the land does not know just what kind of a paper the Journal is? How will they know this any better after they have read that paper for three months? It is not ignorance as to the character of the Journal that prevents the support that it needs and seeks; it is that selfish indifference which has settled over Spiritualists, and which has blighted the feeling of interest that once gave premise of an abundant harvest.

The Spiritual Offering, a most valuable and instructive monthly periodical, is needing greater support than it has received; and its hardworking and meritorious conductors should be encouraged by all who have the means and desire to aid the spirit world in their blessed efforts to redeem humanity.

Last week we issued the twenty-sixth number of MIND AND MATTER, thus completing the first half year of its labors. It was started without subscribers-its projector depending solely upon its merits for success. He well knew that he would have to grapple with unpopular questions, and that he would incur popular censure for the fearless discharge of duties that he felt incumbent upon him. He did not, however, fully anticipate the antagonism and opposition which he has had to encounter. Knowing that he was misunderstood, and trusting to time and the course of events for his vindication, he has moved steadily forward, ever keeping in view the beacon lights-Truth and Duty. The storms of prejudice have raged around him, and a flood of misrepresentation and detraction has been showered upon him, but still he has moved on steadily, gaining the approbation and patronage of those who knew the grand object of his undertaking. We frankly confess that MIND AND MATTER has not yet attained a self-supporting patronage, but it

s steadily advancing to that position and will atain it within the current year.

While we urge the friends of Spiritualism everywhere to uphold the older weekly spiritual papers, above referred to, we hope they will not overlook the merits of our journal. We will faithfully battle for truth in the future, as in the past; but we can do so all the more effectively if our friends and those who sympathize with us will see that our locker is supplied with the needed shot for efficient warfare. If there are those who long and sigh for peace, let them take a lesson from those great friends of peace, Generals Grant and Sherman. The Christian enemies of Spiritualism must find their Richmond and be subjected to the march, "from Atlanta to the sea," before peace, union and safety can come to Spiritualism. He who wants rest and ease before those great ends are attained are but sorry friends of truth as it is in Spiritualism. Spiritualists, arouse! Come to the support of your writers, your lecturers, your journalists; but above all, and most important of all, come to the support of your mediums. We have not half-enough of any of them for the great work that must be done ere Spiritualism will have began its grand mission.

I ditorial Briefs.

IT is a well known historical fact that Sakya Muni Gautama Buddha was born in northern India about 550 B. C. The following constitue the ethical code, or the five great commandments of Buddha: I .- Thou shalt not kill. II .- Thou shalt not steal. III .- Thou shalt not commit adultery. IV.—Thou shalt not speak falsely. V.-Thou shalt not take any intoxicating drink.

IT is sometimes said that those spiritual beings appearing in ancient times were not spirits of men, but angels—that is a special and uncreated order of heavenly beings. Of this, however, there is not a particle of proof in the Bible or out of it. On the contrary, angels, spirits, men of God, and men are used synonymously in the Bible. Surely, Samuel, who appeared to Saul, was once a man upon earth. So Moses and Elias, that appeared upon the Mount of Transfiguration, were once men. And so "three men." otherwise angels, appeared to Abraham. It is safe to conclude that all spiritual beings and angels were once mortals.

THE developing circle, under the supervision of Mr. Bliss, held on each Tuesday evening in MIND AND MATTER office, is largely attended and the interest is increasing. On Tuesday evening last William Peck, the English medium, was present, to believe, yes, to know, that Spiritualism is true, and he gave many very satisfactory tests through the rapping process. Mrs. Clark, a stranger, also gave a number of tests that were recognized. All the spirit responses made to mental questions established very stubborn facts in support of spiritual communion, which at once set aside those unmeaning phrases, "unconscious cerebration," and that "diseased faculty of wonder," that made the Lord sick in the University at Glasgow, Scotland. A developing circle is the starting point in Spiritualism. It is the letter A in the alphabet of the phenomena. New mediums are produced by such an organization, old mediums are strengthened. and thus the solid truth takes deeper root than ever, and more power is brought to bear in the battle against priestcraft, superstition, and all other abominations that beset and mislead the human family. The circle will be continued every Tuesday evening during the summer.

Lectures, Mediums, Brief News Items, &c. Another peach failure is predicted in the State of

Mrs. Clara A. Field is lecturing in New Haven,

Connecticut

Mrs. Caroline M. Spear, M. D., is residing at

Spiritualism is commanding increased attention in all parts of the world.

Mrs. Weldon, an excellent medium, has been very successful in Paris, France. Evangelist Moody started from Baltimore on Tuesday last for Cleveland, Ohio.

Much tainted and disceased meat has recently been found in the Chicago market. Giles B. Stebbins, of Detroit, recently lectured at

Kelly's Island, Ohio, with great success. Mrs. M. S. Townsend has been lecturing at Glenn's Falls, N. Y., during this mouth.

Mrs. R. Sheppard will conclude her series of lecures at Binghampton, N. Y., to-morrow. W. F. Jamieson will lecture in Williamstown,

Mich., on June 12th, 18th, 14th, and 15th. Harry Bustian, spirit materializing medium, will

remain at Rochester, N. Y., for a short time James Cooper, Bellefontaine, Ohio, speaks in Liberty Hall, in that place, every Sunday.

Robert Cooper will speak in Paine Hall, Boston, Dr. L. K. Coonley has been lecturing in Portland, Me. He speaks in the Charlestown District to

Every advertisement a man puts into a newspaper is a round in the ladder that leads to crowning

Prof. Wm. Denton has began a course of six lectures before the Free Religious Society of Springfield. Mass.

Dr. J. M. Peebles is in the southwestern part of the State of Ohio, organizing Independent Christian

Mr. William Eglinton, who has been sojourning at Cape Town, was expected to arrive in London

on the 21st inst. Spiritual meetings in Portland, Me., are well at-

ended, and new mediums are coming successfully before the public.

Elizabeth Cady Stanton lectured at Indianapolis on the night of May 23, the subject being "Some

Calvin Hall, of Stafford, Ct., at 94 years of age, departed from the earth-life May 20. He was an earnest Spiritualist. The latest case is that of a Western woman going

to try to keep her mouth shut for three hundred quarter hours consecutively. W. J. Colville, lecturer, has returned to Boston, Mass. He will speak on Sunday evenings, in June,

at Parker Memorial Building. Moses Hull will deliver a lecture on a very intersting subject before the Paine Hall Liberal League of Boston on Sunday, June 1.

The grasshopers are making their appearance in parts of the Western country. To the thrifty husbandman they are blessings in disguise. R. C. Flower, of Alliance, Ohio, spiritual medium, has completely distanced Clark Branden, a

sectarian. It was a perfect "walk over." "Spiritual Sanity" is the name of a new volume which has just appeared in London, in reply to D. Forbes Winslow's attack on Spiritualism

Two spiritual seances at MIND AND MATTER office, Friday evening, May 30, and Monday evening, June 2. Messrs. Peck and Evans, mediums. Mrs. Cora L. V. Richmond, as a forcible, logical and eloquent inspirational speaker, is spoken of in many places in terms of highest commendation.

Mr. Wm. Peck, of England, known as the medium of Cardiff, and Harry N. Evans, private medium, of Philadelphia, are preparing to give private and public seances for physical and materializing manifestations. There are certainly astounding or inexplicable phenomena occurring in their presAt a recent meeting in London, England, Mr. Burns showed that "Israel," in the Jewish Bible, means "Spiritualist." The lecture made a sensa-

The London Medium and Daybreak thinks there is no honor or honesty among the sectarian opponents of Modern Spiritualism. The day is breaking, however.

A telegram from St. Petersburg, Russia, says one hundred and eighty-six houses in a village of the Government of Ufar, have been recently burned by

Miss Hedly, the great spirit photographer of Rochester, N. Y., will attend the Penna., New Jersey and Delaware camp-meeting, at Neshaminy Falls Grove, this summer. Dr. J. M. Peebles is spoken of in high terms for

and other localities in that State. He is still lecturing in that part of the country. The Keystone Association will hold its usual neeting at Lyric Hall to-morrow afternoon. The usual conference will take place at 2.30, after which

the lectures delivered by him at Zammerville, Ohio,

an election for officers will be held.

A Roman Catholic paper says that a recent decision in a civil court in Italy in regard to church property is tantamount to doing away with the Pope and Catholic Church altogether.

C. B. Lynn will lecture in Stafford, Conn., until June 15, inclusive. He is open for an engagement on June 22. He will speak at Ballston Spa, N. Y., on the first, second and third Sundays in July.

The Boston Herald wants to know "whether Freeman's faith in the restoration of the life of his slain child is any less reasonable than the widely prevalent belief of the literal resurrection of the body.' Sunday-school teachers should be careful what

they say about Abraham. A teacher recently said, "Take, for example, the godly Abraham." Several little boys slipped out of school and "double quicked" home The Medical Times and Gazette of London says

that since vaccination has been introduced into Eng-

land that insidious disease consumption has widely spread. There is a rising rebellion in England against compulsory vaccination. Orion Clemens, brother of Mark Twain, recently delivered a lecture, the subject being, "Man the Architect of our Religion." For this Mr. Clemens

was excommunicated from the Westminister Presbyterian Church of Keokuk, Iowa. More mediums for spiritual communications are eing developed in Philadelphia. The friends of the cause should know that if the hoops are taken

from a barrel the staves will fall apart, in other words, united within the hoops they stand. Dr. C. P. Sanford will soon close his labors in Kansas and proceed to fill further engagements in other localities of the West. His wife, formerly

Mrs. Addie E. Frye, an excellent test medium and business clairvoyant, will accompany him. The "old and the new" formed the subject of a lecture delivered by Warren Chase on Sunday, 18th instant, in Crane's Hall at Santa Barbara, Cal. The

the incoming systems of law and religions." A Chinaman, who had been recently converted o Christianity and ordained to preach the Gospel, has been arrested in New York for stealing. Another Celestial, just ordained as a preacher in California, is also in the hands of the law that prohibits

main points in the address were "the outgoing and

E. V. Wilson, whose sickness caused him to close his lecture engagement in Philadelphia unexpectedly, is still in ill health at his home. He expects to recover his health, sufficiently to enable him to esume the battle of Spiritualism, as he has done in

Mrs. Corner, formerly Florence Cook, has resumed her seances by command of her guides. Her controlling spirit is "Marie," a French spirit, whose powers are said to rival the manifestaions of "Katie King," who first manifested through

Dr. Shaw, pastor of the largest Employeer thurch in Rochester, says that worder shall pray at is prayer meetings and he would like to see anyody try to stop them. The women think he is a love of a man, and all the people con-

sider him popular. William Lloyd Garrison, the veteran abolitionist, departed from this life on Saturday night, 24th inst at the residence of his son in-law, in New York city. He was 74 years old. The abolishing of slavery in the United States is a monument to his memory, never to be effaced by time.

Evangelist Pentecost failed recently to arouse the residents of Minneapolis, to a sense of the appalling danger of their close approximity to the dreadful and everlasting lake of fire and brimstone, into which they are to "sizzle and sizzle and never burn up." The people there do not think the earth is flat.

About thirty bishops held a private conference on Sunday night, May 25th, at Cardinal McCloskey's residence in New York, to consider Archbishop Purcell's financial delinquency. It is understood that an address was ordered to be sent to the clergy to bring the subject formally before the laity, for subscriptions to meet the deficiency.

Mrs Mary Dana Shindler left her home in Nacogloches, Texas, a few days ago, and is daily expected to arrive in New York. She will pass the Sur in the North. The many friends of this gifted lady will be glad to welcome her everywhere and particularly so at the great encampment of the Spirit-ualists and Liberalists of Philadelphia.

The Lacon Journal, of Illinois, speaking of Spirtualism, says, "Man's belief in spiritual phenomena is gaged by his intelligence. To some it is given possibly to see and know the secrets of the uture before death intervenes; to most of us this is denied, yet to all the subject has a mysterious fascination, and spiritual literature is growing in lemand every day."

The monthly meetings of the Woman's Church

Society are held in the evenings of the fourth Sun-day in each month, in Republican Hall, New York City. Last Sunday evening Professor Buchanan delivered a lecture on the "religion of science, of God, of Jesus Christ, and the New Testament. There is no dogmatic creed in this church, but it has a "law of life—Divine love, or the love of humanity." Spiritual manifestations of a physical character

are exciting some of the residents on Staten Island These demonstrattons took place in the family of David Decker in the village of Graniteville. Among the astounding movements was that of an iron bedstead, upon which seven men were seated, being raised five inches from the floor. This story is cor roborated by the observers, most of whom belonged to the Baptist Church.

Mrs. R. K. Stoddard and her son, DeWitt Hough, are soj urning at Atlantic City. Mrs. S. has been sick for several years, and therefore unable to hold any seances. The pure dry sea air of the "city by the sea," it is thought, will restore her sufficiently to resume her seances during the summer at tha watering place. The manifestations given through the organisms of these two wonderful mediums are of a varied character and genuine. Spirit hands appear in broad daylight, and can be seen writing communications on the slate. This is the most marvellous independent slate writing that ever came under our personal notice. In the dark seances any one of the sitters or investigators can enter the cabinet and remain with the medium during the manifestations. At present Mrs. Stoddard and her son are stopping at Isaac Conover Cottage on between Virginia and Maryland avenue, Mrs. M. B. Barker, proprietress.

Mr. Henry Kiddle, Superintendent of the schools of New York, has tendered his resignation, to take effect on September 1st. In accepting the resignation the Board of Education unanimously passed the following:

Resolved, That in accepting the resignation

of Mr. Kiddle, the Board desires to place on record an expression of its sincere regret at the termination of his long, faithful and valuable services in connection with the public schools of the City of New York. His sound sense and discretion, his power of clear and accurate statement. his learning in his profession, his capacity for de-tail united to large administrative ability, his enthusiasm for sound instruction, strict discipline and all moral, liberal and wholesome influences in the school life of teachers and pupils, his pa-tience, industry and devotion, are qualities not often found united in one perrson, but have been illustrated for many years in his daily official

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of dis-embodied human intelligence over the physical organism of those sensitive persons known as Spiritwe will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-tend to possess. [Editor.]

Communications received through the mediumship of Alfred James, April 13, M. S. 31, as taken down by J. M. Roberts as they were uttered.

It seems to me this room is small, I am cramped. When a man has spent most of his life to get knowledge ought he to throw his labor away? I was known among earth's people as the Rev. John Fleetwood. I was formerly an Episcopalian in my religious views. I afterward joined the Baptist church. In making that change in my church relations. I did not much change my views, except as to the observance of the ordinance of immersion as a religious requirement. I was a part of my life located in New York, a part of the time in Europe, and a part of the time in Pittsburg, from which latter place I passed to spirit life. This was about eighteen years ago. I wrote a life of Christ, and during my historical researches I found many facts, which, if made known, would have been calculated to prove that no such historical person

as Christ ever lived.

All evidence of this nature I witheld-purposely from my readers, in order that their faith in the saving grace of Christ might not be weakened nor For acting in this hypocritical manner, I feel that I did great injustice to those who were looking to me for sincere and true instruction. I have felt the keenest remorse because of my cowardly and dishonest course in the preparation of that "Life of Christ," and I come here to ask you whether I ought to throw all my past labors away. and acknowledge what I now realize was untrue, but which I hoped and tried to believe would

JOHN FLEETWOOD.

IWe did hesitate to advise this spirit to seek by every available means to awaken that portion o the spirit hosts who still clung to the ideas which such erroneous teachings had fastened upon their minds to a knowledge of what he now realized was the truth.-Ed.1

"Oh! bother, bother, bother. There is such a devil of a crowd of them here, that I had a hard time to get here. You see I was a sailor on board the ship they called the Dolphin. One day there came on a gale and I was in the maintop reefing sails when, somehow, overboard I went and that was the last of John Barry. I had no relations living that I knew of. I was born in county Down, Ireland. As soon as I wakened up after that cold bath, I knew nothing of what had happened, and I suppose in falling I struck my head and was stunned. Who do you think was the first to welcome me in spirit life?" (We told him we could not guess.) "Why, Father Flaherty, the onld vagabone. He came and was clairvoyant and could see all the ole vagabone's surroundings. I tould him to be after going away f om me, that I wanted nothing to do with him, the ould hypocrite. And then my mother, Mollie Barry, came and she said to me, John, ye will do well enough, for ye seem to know a false from a true friend. Do ye moind, Father Flaherty was all the time trying to squeeze money out of his poor, ignorant people, and he was very bad in other ways, the ould hypocrite. That Doctor who was here the other day," (Dr. Maxwell in spirit life) "sent me here by some means, that I don't clearly understand. He pointed in this direction and then the current seemed to bring me here; how, I cannot

had some hid behind a stone in the chimney—I had some hid in the cellar." (Here he began conversing with some persons invisible to us.) "I am a very poor man, I haven't any money. All they cared about me was for my money. Backback—all of you, you are a set of wolves." (We asked, "Who are you?" he replied) "Jeremiah Tullis, of Cincinnati, Ohio. I have been in spirit life two months. Is this spirit life? I see my money, it is all safe. You shan't have a dollarno, not one of you; back—back—I say. I had an old place on the outskirts of the city. They called me "miser Tullis," "Old Jerry, the Miser." No one was with me when I died. The authorities buried me. I had my money—that was all I cared for. Don't take it away." (He here assumed an attitude of listening, as if alarmed.) "Knocking—knocking—You can't get in—there is nobody at home. I have nothing to lend; not one penny."
(He arose and locked the door.) "The door is locked and the chest is locked." (Then be seemed to realize that this was not real, and said,) "This is all imagination-dreaming-this is not real money—this is only the appearance of money. I want my real money. Oh! they have taken that from me. They have ransacked my home and have taken all my money. I will have it-I will haunt you till I get it." (To my question, "Who do you think got your money?" he answered,) "The authorities got the most of it. But I will have it

[We tried in every possible way to awaken this spirit from the one idea that seemed to possess him, but could make no impression whatever upon him and he left us saying: "I want no other heaven than to be with and handle my money."—ED.]

"I have come back here to-day to ask you one thing. Does praying do any good? My name is Thomas Reynolds, of Boston. I was a travelling silesman. I went to spirit life rather suddenly in a railroad car, from the rupture of an artery. This was near Newburyport, Mass. Do you think there is any good in prayer? I was a Methodist. I made many prayers, but I do not find that they have helped me. I passed away about eighteen months since. I have many friends with me in spirit life who, like myself, were Methodists, and praying people. We are all together and most of my friends are content to remain as they are, but I am sick of the monotony of my condition and want to be freed from it. I am wearied with the constant singing and praying that is going on around me. I want a change to a new and more pleasant condition in spirit life. I find that my prayers will not help me and I have come to you to learn, if possible, some way of advancing in spirit life."

[We told this spirit that we had great faith in the efficacy of prayer of the right kind, and knew that it was a grand instrumentality of exalting the human soul and calling to its help that spirit guidauce and assistance which will bear it to higher conditions in spirit life. We told him that our idea of prayer was an earnest longing for the companionship of the intelligent, unselfish and advanced spirits who had arisen to higher planes of spirit existence than those attained either as disembodied spirits or as mortals. We told him we had no faith in the efficacy of verbal utterances in the way of formal prayer, or in the mere observance of religious forms and ceremonies. We urged him to divest his mind of all selfish desires or aims, and to seek truth, light and happiness for the sake of the common good of all mankind, whether in the spirit spheres. or on the earth. Promising to weigh well what said, he took leave.—ED.]

"Kingdoms and monarchies have died out since I was here on earth. Whole nations have been revolutionized. The greatest changes have taken place in literature, in science, in religion, and in philosophy. The universal power which is moving onward in spirit iife must produce mighty revolu-tions here on the earth. No sensible man can fail to see this. Oh! if there could have been a school here to prepare those spirit intelligences who have passed to the higher planes of spiritual life before they passed away from earth, how many of them would have long since returned to help their fellow-men upward on the road of spirit progress. Exalted spirits seldom come within the confines of this

"You have had a fearful example of the expe rience of those who have devoted their earthly lives to the gratification of one selfish and debasing object, in the miser who was here to-day. With such an earthly attraction as that which possesses him, he may be held to his present unhappy and

pitiable condition for five hundred years. You did well in not wasting words upon him, for he could not profit by them, owing to his absorption in his one mercenary idea of happiness. There are immense numbers of spirits who have not progressed during thousands of years. Especially is this the ase with the spirits of the Chinese, Hindoos, and other Eastern peoples, who were taught to believe that there would never come any change for the better to them.

"If you can only remove the scales from the eyes of men here, you cannot conceive of the magnitude of the good which you will do to humanity. In returning here we are compelled to take on those earthly conditions which we encounter and become as we were here in body as well as in spirit. I find myself now with that feeling of weakness which I experienced as an old man when here, but which I know nothing of in my spirit life. When I come within the influences of this plane of existence, by a natural and universal law, I take on the conditions I here encounter. At pres-

to return but as men here become enlightened in regard to the spiritual laws which control and govern these things, it will become less and less difficult, for them to do so, and the work of spiritualiing the aims and labors of mankind will advance with ever increasing facility. I lived about the time Christ is said to have lived. No such person was at Jerusalem at or before that time. such a person then had an existence I must have known it. There was, at that time, in Jerusalem, a sect who taught much that has since been attributed to Christ. A large number of the precepts of the philosophy which I taught are extant to this day. I have not been able to express my thoughts through this medium in the manner I would like to have done, and will come again with a band of exalted spirits who will alone control the medium at that meeting. I find that in controlling, often the class of spirits who have communicated that I cannot use the organism of the medium except to great disadvantage. I will come again and communicate all I hoped to have done, to day, but which I find the exhausted power of the medium will not allow. Farewell,

AB HII.EL.

A Notable Correspondence.

CLINTON, Iowa, May 21, M. S. 32. . M. ROBERTS. Dear Sir:—At the request of friends here I send you the enclosed letter for publication in MIND AND MATTER, should you see fit to give it space.
It is a reply to a sealed letter written by myself in a half joking mood, to Belle Wide-Awake, one of the spirit controls of the Bangs Sisters, of Chicago. The letter was taken to their seance by a lady from this city and did not leave her possession until after the lights were turned down for the usual dark seance. It was then placed upon a table back of one of the mediums, and the lady who carried the letter says she could plainly see the spirit

ill respects to the letter written by me. I had but little faith in receiving an answer, and was somewhat surprised when my own letter, still just as I had sealed it, was brought back to me in company with this letter.

The Bangs Sisters have many friends about here who regard them as among the best physical mediums in the country and also as being perfectly reliable and honest in their manifestations. I have never met them myself, but I have every confidence n the lady who carried the letter to them and am, therefore, perfectly satisfied that the answer to my

take up and read the letter; after doing which she

wrote the enclosed, which is a satisfactory reply in

rected. The name and date at the top of the letter I send you was written by John Paul, of Chicago, at the close of the seance, he being present throughout the seance. Please return the letter to me as I wish to

letter was written by the one to whom it was di

Yours, respect., C. E. MUDGE, M. D.

Enclosed with the above letter was the following communication written with lead pencil, in one tell you."

"Where is my money? Where is my money? I hid it—I hid it—I saved all my money up. I hid it all away—AI my money. Where is it now? I letter could have been written unless the spirit who wrote could see as well in the dark as mortals do in the light. No mortal could have written it under to carry an umbrella or even walk only a few steps those circumstances. In the open space in the centre are the words, "From B. W. W. to C. E. M."

Mr. C. E. M.:—"I received the little note written to me Thursday evening, at Mrs. Wild's requesting me to write to my friends and tell them what I think of their meetings. I think they are progressing nicely and will develop to higher phases f kept up promptly and are not disturbed by outside discord. Remember that the spirit is sensitive and easily repelled. Pure thoughts, even temper, lofty aspirations aid and strengthen it; but doubts, impatience and gross thoughts, are inharmonious and debar us from intelligent and unblemished communications. We are often at the circles and shall continue to be, and will aid your friends in all their undertakings. We should write you more important facts but the power is failing and we hall have to bid you good night for this time.

Camp-Meeting Association.

The camp-meeting contemplated by the First Association of Spiritualist of Philadelphia bids fair o become a reality. At a meeting of the Board of Trustees on Tuesday evening the project took prac-

Bro. B. W. W.

tical shape. The committee appointed at the public meeting held on the 18th inst., at the Hall corner of Eighth and Spring Garden streets, made report, the substance of which was, that the committee had selected the ground or site for the camp at Neshaminy Falls Grove, at Willet's Station, on the new line of the North Penna. Railroad, from Philadelphia to New York. The committee expressed the most decided opinion that the location and all its surroundings were of the most desirable kind. The committee having reported as directed by the meeting constituting it, the Board of Trustees,

on motion, accepted the report. Whereupon the committee deemed itself dissolved, and that view was acceded to by the Board of Trustees. It was then resolved by the Board unanimously, that it is the sense of the Board that a camp-meeting be held during the ensuing season; that a committee, to consist of six persons, be appointed to carry out the purpose, and to have the power and

authority to appoint any number of persons, male and female, as additional members of said committee, and that said committee may appoint to fill vacancies, and also sub-committees, as shall be deemed The President then appointed the following members of the committee, viz: Messrs. Lanning,

Keffer, Harmer, Shuster, Jones and Wood. The Board then adjourned. The committee then met, and, temporarily organized, resolved to add the members of the committee of the 18th of May, and other members of the Association, so that the committee to act in the entire matter of the contemplated camp-meeting, is

as follows: Messrs. Lanning, Keffer, Harmer, Shuster, Jones, Joseph Wood, Col. S. P. Kase, C. B. Rogers, Jones Eaverson, J. M. Roberts, James Shumway, Beale, E. L. Wheeler, Dubois, Comfort, and Champion. The following is the Committee on Finance: H. Rogers, Wm. Dubois, J. M. Roberts, W. H.

Jones, James Shumway, and S. P. Kase.

The following were chosen as permanent officers of the committee or camp-meeting association:

President -S. P. Kase. Vice-President.—John Lanning. Secretary—Joseph Wood. Treasurer-Wm. H. Jones.

Corresponding Secretaries—E. S. Wheeler, Jos. The Committee then adjourned to meet on the Friday evening ensuing; and we have no doubt that the manifest earnestness of those who have taken this matter in hand has already given an impetus to the project, that the word fail is not to be entertained for a moment.

Spiritual Conference.

The lecture season of the First Association of Spiritualists of this city having closed for the present, the Trustees have arranged for the holding of a conference for the elucidation and propagation of spiritual truth every Sunday morning at 10 o'ciock, at the Hall, southwest corner of Eighth and Spring Garden streets. All are welcome; seats free.

WHAT BOOK SHALL WE READ?

BY MISS E. C. STRAY.

In this civilized and enlightened age of the world men are expected to know what books are best adapted to their individual wants. But as the wants of all men are not alike, therefore all should not be obliged to read the same books. Because one man is particularly fond of Thomas Paine, it does not follow that his neighbor should discard Charles G. Spurgeon; or Martin Luther, for the works of the great infidel.

Neither should you compel your boy of twelve or ourteen to read the sixty-four different volumes, that treat somewhere or other of Shakespeare, simply because his brother, ten years older, is an ardent admirer of the great dramatic author. Give him, instead, modern dramas, Bayard Taylor's travels, an occasional romance and a volume of poems; and in time he will learn to read and love Shakespeare, ent it is very difficult for exalted spirits as he never would have done, had he been compelled to read him in his younger days.

Boys and girls who are naturally sombre and prosy, should read fiction and poetry, in order to brighten up their dulled capacities; and those who ndulge in flights of imagination should be confined to history and travels, and thus give strength and tone to their minds. As a general thing men and women, especially the latter, should read more his-

We are too apt to exchange gold for tinsel. To slight sound, common sense, for flights of fancy, and indulge in fiction, until we have no taste for the realities of life. I do not condemn fictitious reading, for there are a certain class, a large majority, in the United States, for instance, that would never read a book, were it not for polite literature, some of which are histories in novel form. And Mrs. B. B. Stowe, Ada S. Whitney, and a host of others that I could mention, have done more for the great American reading public than Carlisle or Voltaire, who are oftentimes too profound for the compre hensions of the workingman and woman. Henry Ward Beecher tells us that novels, like rocking chairs, are the luxuries of life, to be in-

dulged in after a hard day's work. And as it is well for the body to rest in a friendly arm-chair after fatiguing labor, so I think, after the mind is worn by hard study, and a man has read histories and biographies until he really does not know whether the Roman Empire is in Boston or New York, or whether the intidel Humes was a Norwegian or a Hindoo, it is well to rest the mind in the perusal of J.S. Bolland's "Bitter Sweet," Miss Phelp's beautiful "Gate's Ajar," or even one of Mrs. Holmes' life-like novels. After all, it is not so much matter what we read, as how we read. A man may wade through the history of the world, and not gain so much real, solid informa-tion as during the perusal of a half dozen news-

paper paragraphs. He reads the former to say that he has read it but not one single page has interested him, because he has been thinking of the next party, or the rise and fall of stock, or wondering how much wheat will bring next year, or if it wouldn't be better to plant corn than potatoes, or calculating the interest

During the reading of the newspaper, he is interested to know what is going on in the world, and therefore, retains and talks of what he reads. And it is a great help for young people who peruse the same books, to talk with each other upon the subects treated upon therein, and thus advance ideas f their own. It helps them to retain what they have read, and gives them new impressions that they might never have thought of alone. By all means let us cultivate a taste for the ideal and the beautiful, as well as the real and practical

CORRESPONDENCE.

Editor of Mind and Matter:

HARTFORD, Conn., May 10, M.S. 32. Please allow me to say through the columns of your popular paper, that Mrs. L. L. Pasco, the great magnetic healer, has recently performed a wonder-lar and ful cure, and the afflicted and diseased should know go, Ill. that by seeing her they can be made whole without medicine.

Her asking price for magnetic treatment is withafter suffering for a series of years with an unplea ant sensation at the stomach, rendering him unable without stopping to rest. Many eminent physicians from different cities pronounced his case incurable. He commenced the magnetic treatment last January, and in April he could walk as well as ever and attend to his business, and suffer no pain. He also had suffered much inconvenience and pain from a protuberance, for thirty-three years, on his back, near the spinal cord. Last April it had entirely lisappeared.

Obituary.

To the Editor of Mind and Matter. Allow me to record the departure of brother C R. Johnson from the mortal form, on the 21st inst., in this city. Bro. Johnson has been an outspoken Spiritualist for several years, his knowledge of which cheered him in the passage over the river. Which cheered him in the passage of the He was an honorable, upright citizen, a good humband and father. With neighbor, and a kind husband and father. him it was no blind faith about his future destiny. Experience and knowledge were his sheetanchors. His spirit cast away the outer casement, the spirit gently retired, and wafted itself across the river, where it stands erect on the ever-green shore, to enter upon the everlasting race of progress, onward and upward,

Noble words of cheer and comfort were spoken by our venerable friends and brothers John Mayhen and Father White. Freed, as he was, from all physical suffering, we rather rejoiced than moaned at the departure of our brother, for we know by experience and knowledge that he can return and communicate with us again, Though absent, he can be with us in spirit. If Spiritualism will do to live by, it will certainly do to die with. Death has no sting, and the grave no victory over a wisely experienced Spiritualist. His trust is strong in the hour of death, and defies the J. EDWARDS. grave. Washington, D. C.

KIND WORDS.

Allen Pence, of Terre Haute, Ind., says: "There are a number of friends here who will subscribe to MIND AND MATTER.

L. W. Ford, of DuQuoin, in making a remittance, says: "I hope you will receive this in time so that I wont miss a paper, as I think more and more of it the longer I take it. I prefer your paper to all others and intend to take it as long as I live.'

Clara P. Knox, of Mass., writes: "I have been interested in MIND AND MATTER from the first. It has met my wants somewhat as regards reading matter, and I feel to aid its circulation. I presume you are struggling along as all others have to do. in canvassing anything new. I am now in the field myself—this is the second year of my mediumship—and though it is hard times, yet I do not feel discouraged.

John H. Devers, of Nederland, Boulder county, Colorado, writes: "I admire your paper, not as many correspondents say, for its defence of medi-ums, but I admire it for its defence of truth and justice; for its fairness in giving both sides of questions. We have already had too much of this one sidedness; this condemning mediums without a hearing. The common law considers a man innocent until he is proven guilty, and why should we be more unjust to our mediums than the law is with criminals. Wishing you God-speed in your noble work, I am yours for truth. Put me down on your list of subscribers."

J. A. Rutherford of Honey Grove, Texas, says, I am delighted with MIND AND MATTER. Was born January 31, 1799, wife still living was born in 1802. We are both believers in Modern Spiritualism but not well posted. • I hope that the spirit of S. S. Jones will reveal many important facts, and do even more good for mankind than he did in earth-life. If MIND AND MATTER maintains the reputation it has with me at present, I think I shall read it as long as I can read anything. A question. Is there anything in the universe originally distinct from matter? Is not spirit a mere condition of matter? If matter be internal, is spirit any older?

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No. 394 Nouth Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner Il letters of anxious inquiry in the promptest mann

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify ide curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims he knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of

One prescription is usually sufficient but in case - One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00 each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters \$3.00. The money should accompany the application to insure a reply o insure a reply.

Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription. the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE. The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before implicing the hankering desire for a poisonous weed. It is a remedy pre-

ing desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chica-

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remedy is usually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson. 394 Dearborn Street, Chicago, Ill.—Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 394 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result, you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,

T. W. Galloway,

No. 531 Ada St., Chicago. A. H. Robinson, 394 Dearborn Street, Chicago

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at 8 o'clock sharp. Persons possessing any mediumistic powers whatever will find them improve by sitting in this circle. Any member of the circle desiring to develope the Materializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the benefit of the influences of the band of spirits that direct the manifestations through Mr. and Mrs. James A. Bliss. Admission 25 cts. None admitted free.

Dr. HENRY C. GORDON-Materializing and Slate Writing Medium, No. 691 North Thirteenth st., Philadelphia, Pa. Seances every Monday, Wednes-day and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing

MRS. W. H. YOUNG—Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia, and will treat all diseases magnetically at her office, 465 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes, or will be boarded while under treatment if desired.

ALFRED JAMES-Trance and Test Medium and edium for Form Materialization. Private Sittings No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seauces at the same place every Monday and Friday evenings. Tes and developing circle on every Wednesday evening MRS. CHRISTINA B. BLISS—Materializing medium. For private seances and terms address, Jas. A. Bliss, office of "Mind and Matter" Publishing House 713 Sansom street.

Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. MR. AND MRS. T. AMBROSIA-1030 Shacka-

naxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday. Tuesday and Thursday evenings. Sittings daily. Friday evening circle at 2570 Frank-

Mrs. SARAH A. ANTHONY—Test Medium— No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. DR. C. BONN—2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and explain spirits. Mrs. GEORGE-Trance and Test Medium-No

680 N. Eleventh st. Circles on Tuesday evenings. Sit-tings daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St Private Sittings daily from 9 a. m. to 5 p. m. MRS. PHOEBE GLASBY - Test Melium. MRS. J. HOFFMAN—Electric and Magnetic Freatment, 1518 Wallace street, Philadelphia, Diseases of Women and Children a specialty.

Mrs. CLARK,—Physical, Trance and Business Medium, No. 203 North Ninth Street, Philadelphia. Ladies Fifty Cents. Gents One Dollar. Sittings daily. MISS LIZZIE MINGLE, Clairvoyant. No. 1440 Frankford Road, bet. Master and Jefferson Streets. Sittings daily. MRS. FRITZ, Healing Medium; 619 Montgomery

Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samariten—At the Northeast corner Eighth and Button-wood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs Authony. Medium. tf. THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front. Free conference every Sunday afternoon, and Circle in the evening.

LYRIC HALLSPIRITUAL ASSOCIATION.

At No. 259 % North Ninth street Free conference every Sunday afternoon at 2:30 o'clock.

FIRST INDEPENDENT ASSOCIATION OF Spiritualists. Developing circle Monday evenings at No. 680 N. Eleventh street. SPIRITUAL MEDIUMS.

SALLIE L. MECRACKEN.—Psychometrist and Symbol C airvoyant Readings of character and lifeline symbol \$1.00 Business questions answered ten cents a piece. Life-line landscape symbols in oil colors one dollar for reading which will be deducted if a painting is ordered price according to size and subject. Requirements for all the above Lock of hair age, sex, married or single in applicants own writing. Also the following general symbols painted to order on acadamy board ten by twelve inches, for five dollars apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return." "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space but will be painted at reasonable terms on canvass of different size and price. Address, WEST DES MOINES, IOWA.

C. YEISLEY, Cedar Rapids, Iowa, heals diseases at a distance, by will power. No cure, no pay. Poor

MADAM M. J. Phillips, 169 Prince street, Borden-town, N. J. Cancers and Tumors successfully cured She treats all diseases with great success. MRS. LIZZIE LENZBERG Trance Test and Business Medium, No. 88 4th Ave., New York City. Sittings Daily, from 9 to 12 A. M., and 2 to 5 P. M. English and German.

MRS. H. S. PHILLIP'S the gifted Trance Business and Test Medium, may be consulted at her home, 917 Walnut St.. Camden. N. J.—Sealed letters answered and Claivoyant examination given by hand writing or Lock of Hair. Enclose \$1.00.

JOHN M. SPEAR, may be addressed at the office of the Banner of Light, 9 Montgomery Place, Boston,

MRS. L. A. PASCO, 353 Main street, Hartford, Conn. Ciairvoyant and Magnetic Healer and Psychometric reader. Reference given when required. SPIRITUAL PAINTINGS, Landscapes, Wreaths. Symbolic Paintings and Life delineations. Prices ranging from one dollar to twenty-five. For particulars address, LUTIE BLAIR MURDOCK, Rock Bottom Mass. tom, Mass.

MRS. DR. J. W. STANSBURY, will write you a Psychometric Delineation, or answer brief questions on Health, Business, Marriage, Future Prospects, etc. and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents, (stamps.) Consultations at Office, 10 to 12 a. m., and 2 to 5 p.m. \$1.00 and \$2.00. Call or address, 164 West 20th street; New York City. New York City.

W. L. JACK, M. D., Business Medium and Medical Examiner, No. 60 Merrimack Street, Room 7, Post Office Block, Haverhill, Mass. Examination by Lock of Hair, \$1.00.

J. V. MANSFIELD

Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3.00 and tour 3-cent stamps. Register your letters.

MRS. MARY METZGER, Clairvoyant, Trance. Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 232 W. 31st St. New York. Admission 25 cents.

HEALING MEDIUMS. C. J. RAICHARD, Healing Medium, Highgate Cenire, Vt. Magnetised Paper is a specialty with me for the cure of disease. Price per package, \$1.00,

J. WM. VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 118 East 10th street, New York City. Examinations by lock of hair \$2.00.

W. L. JACK, M. D., Clairvoyant. Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-ease by Lock of Hair, \$2.00.

MRS. R. F. BERRY, Magnetic Healer, 809 9th St N. W., Washington, D. C. DR. H. B. STORER.

examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

SPECIAL NOTICES.

SPIRITUAL SEANCE, For Marvellous Physical Manifestations by Mr. Peck of Cardiff, England, and Harry N. Evans of Phila., at MIND AND MATTER Office. Friday Eve., May. 30, and Monday Eve., June 2, 1879, at 8 o'clock Countersigned Tickets Fifty cents each.

Tickets for sale at the MIND AND MATTER Office.

STATE CAMP MEETING. Michigan State Association of Spiritualists and Liberalists.

A State Camp Meetings under the auspices of the Michigan State Association, will be held at Lansing, the capitol of the State, commencing Saturday, July 26th, and closing Monday, August 4th, 1879. For circulars, announcements, and other information. S. B. MCCRACKEN. Chairman Ex. Com. Lansing, Mich

JOHN WETHERBEE, Stock Broker and Dealer in Securities. Office No 18 Old State House, Boston.

PROF HENRY GINAL, Γ eacher of Languages.

English, German, French and Latin. New and improved method of teaching German. 624 N. Fourth street; Phila., Pa.

CAMP MEETING TENT.

For Sale, at a bargain a superior Bell and Wall Tent made of the Best Irish linen by William Bailey, Bachelors Walk, Dublin. Can be seen at the Office of Mind and Matter.

MIND AND MATTER AGENTS.

PHILADELPHIA AGENCY At Harmonial Rome and Healing Institute for Acute and Chronic cases. DR. G. D. HENCK, 446 York Avenue, between Callowhill and Noble streets, where MIND AND MATTER and Spiritual books and papers are kept for sale. Also, at the Spiritual Meetings, 810 Spring Garden Street.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington D. C., keeps constantly for sale MIND AND MATTER.

NEW YORK PERIODICAL DEPOT.
S. M. HOWARD, Agent, Bookseller, 51 East
Twelfth street, New York City, keeps constantly for sale MIND AND MATTER. NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller 141 Eighth street, New York City. keeps for sale MIND

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAR, 16 Woodland avenue, Cleveland, Circulating Library keep for sale MIND AND

CHICAGO, ILL., PERIODICAL DEPOT. "SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill. keep MIND AND MATTER ANDREW STONE, M. D.

Troy, N. Y., "Author of the New Gospel of Health," will act as agent for Mind and Matter, for Troy and vicinity. ST. LOUIS, MO., BOOK DEPOT. MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale MIND AND

MATTEB. HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn. keeps constantly for sale MIND AND MATTER.

DR. GEO. E. MOltRILL, Dentist, 26 North Eutaw Street, (between Fayette and Lexington,) Baltimore, Md., keeps constantly for sale MIND AND MATTER.

JOSEPH HART, N. E. Cor. Eighth and Bennet streets keeps constantly for sale MIND AND MATTER. WASHINGTON AGENCY. S. M. BALDWIN & CO., No. 920 F. street, N. W., Washington, D. C., keeps constantly for sale MIND AND MATTER.

WILMINGTON, DEL. AGENCY

AD VERTISMENTS.

JUST PUBLISHED.

The New Gospel of Health,

An effort to teach people how to replenish the springs of life without drugs or stimulants,
By ANDREW STONE M D.,
Physician to the Troy Lung and Hygenic Institute;
Inventor of the "Pulmometer, or Lung Tester," Author of a "Treatise on the Curability of Pulmonary Consumption by Inhalation of Cold Medicated Vapors, Natural Hygiene," etc., "A Treatise on the newly-discovered system of Electro-Vital and Magnetic Remedies," "The Early Physical Degeneracy of American People," and several other works. Illustrated with one hundred and twenty-five engravings, a steel plate engraved likeness of the author, also of the Goldess Hygela. Comprising 537 pages 38 sections, and is published in TWO forms, ONE on fine paper, elegantly bound in muslin, at \$2.50, postage by mail, 18 cents. A cheaper edition; bound in thick granite-finished paper cover, at \$1.25, postage 12 cents. The cloth bound is a magnificent copy and much the cheapest.

For sale at the office of MIND AND MATTER, 713 Sansom Street, Philadelphia.

We have entire wholesale agency to supply the trade for the Pacific coast and South and West. PHOTOGRAPHS

JAMES A. BLISS, TRANCE MEDIUM.

Of Philadelphia, Penn. "A perfect and lifelike picture." Cabinet 35 cents. Carle de Visite, 20 cents. For Sale at the Office of Mind and Matter, 713 Sansom . Phila. Sent by mail. Postage free

A SPLENDID KITCHEN LAMP. 75 Cents,

CHIMNEY FIRE PROOF! No Smoke, or pu out by light wind. AGENTS WANTED EVERYt WHERE. It pays to send stamp for particulars to LAMP WORKS, Columbus, Ind.

CATARRH SNUFF. Prepared by DR. A. HARTHAN, Willimansett. Mass Price, 25 cts. per Box. Five boxes for \$1. Trial boxes, 10 cts. Sent by mail on receipt of Price

DR. C. BONN.

2129 N. Eighth St., Philadelphia, Pa. WINDSELD TO THE PERSON Male or Female, including Falling of the Womb, etc. Sure cure with one sitting or more. No use of Surgical Instruments.

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Priginal Poetry.

THE WIFE.

Poor slave; I wonder not at thee, Pleading with heaven for sympathy. I see thee at the casement there, Battling the storms of dark despair, Which gulf thy future with the past. Each wave still deeper than the last, And grieve to see thee sink so fast.

The bark was launched when all was calm;
The dangerous calm of youth; when harm
Lies lurking 'neath life's placid stream;
To wreck the fabric of Love's dream.
On an inhospitable shore,
Exiled, desponding, to deplore

That thou mayst sweetly dream no more.

Hope, Love, and self-esteem are gone,
And left thee rudderless, alone;
While phantoms from their watery graves
Are ever mocking thee, as slaves
Are mocked by dreams, a moment lent,
With pictures brooding discontent

Misfortune claimed thee in thy youth, When beauty was thy curse; thy faith Thine enemy; When selfish priest Prepared thy keeper's wanton feast, Pronouncing that a sacrament, And blessed work of God, which sent Thee down to hopeless banishment.

To yield their tortures nourishment.

Imprisoned in grim wedlock's cell,
Congenial to thy soul as hell
To freaven: The bondman holds o'er thee
Declares thy flesh shall ne'er be free
Till death, thy watchful friend doth part
The chain which binds thy bleeding heart
To slavery's envenomed dart.

Thee from thy heaven, serene and pure, No law could sanctify: Nor whole Ages of love repay thy soul, The wasted energies of life, With all its dark forebodings rife,

The arts they practiced to allure

Which doom the prostituted wife.

That struggling babe is all thine own,
The other half from seeds which sown
In sin, shall blossom into hate
For thee and thine; the cruel fate
From an unsought maternity,
Which manacles humanity
To wrong, disease and vanity.

Angels are born of Truth and Love, When marriages are from above. But devils spring from seeds of strife, Which lust engenders into life. 'Tis man; less mindful of his place Than brutes, who only would efface The God-like image from his race.

THE CHINESE QUESTION.

Now Open for Discussion in "Mind and Matter."

The following is the initial article on the subject of Chinese emigration to America.

FRIEND ROBERTS:

Agreeable to promise, I will now attempt to give you a few ideas upon a subject, which, though not exactly in keeping with the chief objects of your paper, yet will, I hope, be of sufficiently general interest to induce you to publish it.

Many of your readers will doubtless remember

Many of your readers will doubtless remember a communication in your paper from L. B. Barnes, of Atchison, Kansas, in which he announced his intention of writing a series of articles for your paper upon the subject of "Chinese Immigration." I immediately wrote you, asking leave to reply to him through the same medium, which leave you, in a private letter to me, very kindly granted. I have waited some time expecting his articles to appear, but for some reason they have not put in an appearance. Believing the subject to be of sufficient importance to justify me in taking the initiative. I have concluded to address your many readers upon that subject, and endeavor, if possible, to correct some very erroneous impressions which prevail among the people of the Eastern States regarding

the Chinese question.

Having been a resident of this coast for a number of years, and been an attentive observer of everything relating to the subject, I have been led to the conclusion that the unrestricted influx of Chinese to this country is, at present, a great evil, and one which is likely to increase so long as the immigration continues.

I am aware, that in taking this position I am assailing that held by many very able men.

I cannot, however, recede from the position, for, from a close examination of the question, I am led to believe that those able men have been induced, either from the prejudice of self-interest, or, from insufficient investigation, to form very erreneous conclusions concerning this very important question.

Not being a lawyer, I will not attempt to discuss its legal aspects, but will consider its social, moral and political bearings. Some will say I do not speak of its effect upon labor, and wonder at it, but though I will speak of that bearing, incidentally, yet I consider that phase of it of secondary importance, and will attempt to prove it to be so before I get through. The mere fact that the Chinese work for small wages is not, in my estimation, a very serious objection to their coming here—at least, if that were the only one, I would not now enter the list as an opponent of Chinese immigration.

In discussing this question, I shall, so far as possible, do it without passion or prejudice against them. It has been too often the case that scheming demagogues have incited a cry against them, and, by pandering to the prejudices of race and color, have excited such strong feelings against them as sometimes to break out in open violence and assault. Such an unjust, and I may say, barbarous course, has always had a reactionary effect, and has defeated the very object it was designed to promote. Fair-minded persons, hearing of the brutal assaults made upon the poor Chinese, have had their sympathies aroused in their behalf, and have concluded that the Chinese were an abused people, and were opposed by none but ruffians, whose only object was plunder and rapine.

Such has been the course pursued by the "hoodlum" element of this coast, that our Eastern friends have been led to believe that the only opposers of the Chinese were of that class, consequently they have never given us a candid hearing upon the subject.

And then again, many persons in advocating a subject go too far, and by their very enthusiasm overstate the case and injure the cause they have at heart. It is said that, to make converts to a new notion or theory, one must be an enthusiast. This may in a measure be true; but I cannot help thinking that zeal is often carried too far, and defeats itself by the reaction before spoken of.

You and I, readers, are not enthusiasts; so we will endeavor to discuss the question in a rational manner, giving the Chinese credit for all their good qualities, and taking blame on ourselves where it seems to be deserved. To begin then,

deserved. To begin then its social BEARING.

Looking at the Chinese empire, we see a nation with a population variously estimated at from three hundred and fifty millions to four hundred and twenty-five millions; a nation whose civilization dates back to the confines of our historic period, or perhaps even farther back than that. Their government, habits, manners and customs have long since become so fixed, so modeled, turned and crystalized, that the Chinese character may be said to be almost incapable of being changed.

Looking back through the long ages that have elapsed since their nation first arose, it is natural that they should feel a pride in their political stamina. And it is natural, too, that they should attribute that stamina to their peculiar institutions. It is their boast that theirs was a nation far advanced in the arts and sciences long before any other nation now in existence was born. They believe, too, that they already occupy the very pinnacle of enlightenment; and they naturally feel jealous of any persons who seek to change what they consider the very acme of perfection. Consequently, when they come among us, they come bringing with them all their social manners and customs; and their pride of national character prevents them from ever as similating in any manner with us.

They bring with them their religion, their language, their political prejudices; in short, all the peculiarities which go to make up their distinctive

national character. So strongly set are they in their ways that though there has been more or less intercourse with them for over a hundred years, yet they have in no particular changed; and they are today just what they were when the Catholic priest, Father Hue, first went among them. Let us look then at their social characteristics, and see if we find anything among them which we would like to see perpetuated in our country.

Experience tell us that we cannot induce them to change; so if we permit them to come indefinitely, we must expect them to perpetuate their institutions among us. It is in evidence that China could spare enough of her surplus population to overflow our whole country, and she would scarcely feel the loss. In regard to their social character, I will quote largely from a pamphlet entitled "Chinese Immigration," being the testimony taken before a committee of the Senate of the State of California. It contains the evidence given by a great many persons upon this subject, and is considered a thoroughly reliable work upon all matters pertaining to the presence of Chinese in California.

a thoroughly reliable work upon all matters pertaining to the presence of Chinese in California. Page 27.—Testimony of Rev. Otis Gibson, long a missionary among the Chinese here and in

Question.—From what class is our Chinese immigration?

migration?
Answer.—From the lowest class.
Q.—Do you mean degraded in a moral sense?

A.—I think they are the lowest class of people. Most of the Chinese who come to this country are ignorant—very. I do not think there is one in five that can read a page of a book, and not one in ten that can read a small tract, or book or newspaper through intelligently.

Page 28—Thid

Question.—What are their habits of life in China in regard to cleanliness?

Answer.—The Chinese are not a cleanly people.

Answer.—The Chinese are not a cleanly people.
Q.—Do you know anything about their domestic life here?

A.—There is very little domestic life here; almost none at all.

The same gentleman testifies that the wives of the Chinese do not come to this country—at least, not one in a hundred.

Further on—page 33.

Question.—Is it not a well settled fact that a great many people are held in slavery here—bought and sold?

Answer.—Orly the women. I don't think there is a man so held here. The women, as a general thing, are slaves. They are bought or stolen in China and brought here. They have a sort of an agreement, to cover up the slavery business; but it is all a sham. That paper makes the girl say she owes you four hundred dollars or other sum of passage money and outfit from China, and has nothing to pay. I being the girl, this man comes up and offers to lend me the money to pay you, if I will agree to serve him, to prostitute my body, wherever he shall put me, for four, five, or six years! For that promise of mine, I pay the debt I owe, according to contract.

Think of that, my Eastern friend, and tell me how you would like that to be perpetuated in our country?

The above testimony is given by one of the strongest supporters of Chinese immigration, and of course he puts the best possible coloring on all

be tells.

But enough for this time. More anon.

E. G. Anderson.

READING, Shaster Co., Cal.

Spiritual Phenomena in Cape Town.

Mr. Berks T. Hutchinson, now at Cape Town, gives, in the London Spiritualist, the following account of a spiritual seance held there on Tuesday evening, the 9th of last December, himself, wife,

mother and niece forming the circle. After being properly seated, without hands being oined, seven spirit forms showed themselves, three of which came right up to us, so that we could dis-tinguish their features, Abdullah came within two feet of me, and as the gas was burning in a line with his head, close to him, I had a good opportunity of scrutinizing his features. His nose was quite different to that of the medium, as well as those of the other spirit forms I have seen within six inches of my eyes. The latter had flattish noses, and were said to be Turks, and looked like them. The spirit, or people form (whatever you shoese to call it.) us, and a little on one side of the opening of the cabinet, it seemed to look for something, but not finding it, retired behind the curtains for a few moments, and returned; then, with a rapid and resolute step went, or more correctly speaking, glided up to the mantelpiece, some eight feet from the cabinet, hurriedly grasped some blank cards I had left there hen went back to the table, deliberately took a chair, moved it up to the table, sat down, looked at some paper, and then took one of the blank cards it had brought from the chimneypiece, and began writng something on it with a lead pencil we had left on

the table. We all saw the motion of the pencil and of the hand guiding it, and I immediately remarked that the noise made by the pencil was exactly like the sound of a telegram being transmitted by the Morse telegraphic code. I knew this, as I was connected with the electric telegraph in America, some fifteen or twenty years ago, and was, and am still, able to read messages by what is termed "sound," without the aid of a registering apparatus with paper. The form remained writing for about what I thought to be sixty or ninety seconds—a long time if one watches the minute hand of a watch—then quickly rose up from the chair, turned towards us, bowed and then retired. After it had gone, one of Mr. Eglinton's guides remarked that we had just had a very high spirit, alluding to the one in question. This was said whilst the second spirit was in front of the cabinet, materialising himself in front of our eyes, and producing yards of some sort of whitish

material from apparently nothing.

I must here remark that at one time Mr. Eglinton was led into the middle of the room within two feet of me, by a spirit form, who left him sitting on a chair, and waited at the entrance of the cabinet till the medium returned, and then took him back. The spirit had white garments, whilst Mr. Eglinton had his ordinary dark-brown clothes on, and both being seen together, left us nothing more to desire

in the shape of what people call a test.

After the seance ended, I went up to the table, looked at the card I had seen the form writing on, and to my great surprise I found it filled with characters which I at once recognized as those used in the Morse code of signals when I was in America. There was a cross underneath. It was to me, and read as follows:—

"To Berks Hutchinson, greeting: Tuesday.—
May God bless and prosper your efforts in the propagation of the Divine principles of Spiritualism.
I am a worker, but am one from the crystal spheres. "† F."

In the centre of the original cross, on looking closely, I saw a miniature head. The cross is an ancient symbol, and is known in connection with phallic worship, and astronomical and masonic symbols as representing God, and from what I know of the subject of spirit communion. any spirit who makes that sign-I mean the crossmust be of "good report." Being able to send a telegram at any time, I thought I would time the transmission and compare it with the time the spirit did it in. With an improvised "key," at a moderate rate, I did it in 100 seconds; but if I manipulated quickly I could do it in less than 60; but it would be next to impossible for one without years of practice to do it under the condition it was done. I know that the form was not Mr. Eglinton, and that he knows nothing about telegraphy. I heard the synchronous action of the sound of writing, and the motion of the pencil, and to prove that my sense of hearing and knowledge of telegraphy were not wrong, on getting the card there were the characters not in the code used to-day in England and here, but in that of my time, twenty years ago in America. What will the school of theosophists say? No submundane influences would produce such a result; and one thing I am certain of, viz., that the form was not that of the medium, but one possessed of attributes and functions that none but human beings possess. To me this is one of the most conclusivs evidences of our theory that has ever been had, for to prove to our minds that it was no subjective image, it wrote a message which was done in symbols not known to any but myself, which proved to be a message from some form having a mind, and capable of giving expression to its ideas. Every fact that can be proved goes to swell the evidence we possess to prove the theory of spirit communion. Cape Town, South Africa.

CONUNDRUM.—Did anybody ever hear of an editor who refused to puff a pipe?

PHENOMENAL FACTS OF SPIRIT-UALISM.

HOW THEY WERE APPRECIATED BY STEVENS S.

JONES, PROJECTOR OF THE RELIGIOPHILOSOPHICAL JOURNAL.

The following article, prepared by Stevens S. Jones, and published in his paper June 20, 1874, forms a brief page of impartial history, unusually interesting at the present time. It will be seen that he appreciated the wonderful developments of phenomenal Spiritualism, and made a prediction as to the result "before the present decade passes away:"

JENNIE LORD WEBB'S SEANCES.

On Friday evening we accepted an invitation and attended one of Mrs. Webb's seances, at No. 111 Walnut street, Chicago.

Mrs. Webb is one of the Lord family who are so

celebrated as musical mediums.

The father, Dr. Cyrus Lord, is a most remarkable developing medium, and those who desire to be aided in their development as mediums, will do well to attend his developing circles.

On arriving at the residence of Mr. and Mrs. Webb, we found there assembled about a dozen gentlemen and ladies, earnest seekers for spirit

A circle was formed around an extension table, all joining hands; the medium sitting and joining hands with the others.

hands with the others.

Before the gaslight was extinguished a flute and guitar were played upon by accomplished musicians, who sat outside of the circle. During the performance of this music, Mrs. Webb was entranced and ordered the lights to be extinguished, which being done our spirit friends immediately began the exercises devolving upon them for the evening.

We do not propose to go into details; will only glance at leading features of the scenes presented, and just here we will say that the conditions were such as to preclude a'l danger of deception on the part of the medium or accomplices.

The lights being extinguished, a spirit's voice was

The lights being extinguished, a spirit's voice was heard requesting Prof. —— to play a tune upon the flute, which he did, and a spirit immediately commenced and played an accompaniment on a guitar most sweetly.

Then another spirit—the husband of a lady pres.

nt-Mrs. Baker, requested her to play the guitar,

which she did, and he, the spirit husband, played another guitar, keeping most perfect time.

Having played the tune through, she asked her husband if she should play a certain other piece. He answered in the negative. She continued asking what he would like to have her play, and in this way he designated several pieces, which in like manner were executed by the two—husband and wife—the one a spirit, the other in mortal life, as perfectly as two master-hands could do as they often had done together before he crossed the portals leading to immortal life.

These were happy moments for all present. The

death, where is thy sting? O grave, where is thy victory?"

The musical entertainment, with lively and mirth-exciting changes, continued for an hour or more, during which time we were fanned and treated to goblets of pure cold water, the same being presented to members of the circle by the hands

lov d ones could truly join in the exclamation, "O

of the spirit friends.

Another very pleasant phase of manifestations in this seance was independent writing, performed by the spirit's own hand with pencil and paper.

The following communication was written by a spirit with whom our acquaintance was very pleasant. It was written at this seance and placed in our bosom. At the time it was placed there, we supposed it was from our beloved son, and we expressed that opinion at the time.

A voice from a spirit soon said, "Brother Jones, you will be surprised to learn who gives you this communication when you read it."

"Well," said we, "surprises are often agreeable," and so it proved to be, as it came from an old friend, one whom we neither expected a communication from nor thought of.

It was agreeable to us to hear from the spirit, and we know it will be agreeable to thousands of her dear friends of earth, to hear from her, and far more so to her husband, to whom she sends a test of her identity, which must revive recollections of the past, never to be forgotten after this refreshing of the memory from the other shore.

The following is the communication:

BROTHER JONE:—Happy to see you this evening. Please do a favor for me, by asking my husband if he remembers the blue silk dress he purchased in Cincinnati. He was with me, and it was his choice. I write this as a test for him.

Yours truly,

ALCINDA WILHELMA SLADE.

The following communication was written by another spirit by the name of Mrs. Emma Fayer, and given to her mother. The father and husband, neither being present.

Prior to her decease, she, although a skeptic, once

ttended one of Mrs. Webb's seances. To FATHER, MOTHER AND DEAR HUSBAND. who are looking for my return to-night from the land of the hereafter, the beautiful Summer-land of the spirits. I would say that I have realized the ruth of your beautiful faith here. I know that I ive and that I can return. I know that I can manifest to you who still remain on earth, and I have the blessed assurance that in time I will be able to manifest more fully. I have met many friends who were dear to us, who passed on to the shining shore before me. I rejoice to be able to give to night one word in favor of this beautiful philosophy. Stand by it! Defend it, even with your natural lives if need be, for it's a pearl of great price, and something of which in the hereafter you will not be ashamed. Dear ones, good night.

Others present received similar communications. It was an hour's agreeable entertainment long to be remembered, and goes to confirm our oft repeated prediction, that before the present decade passes away, spirit communion will be as common as social gatherings among friends.

While Mrs. Webb does not hold seances for proiniscuous gatherings, she does make engagements for private parties of from six to ten persons, thereby giving the very best facilities for people to investigate in private circles, and hold sweet communion with loved ones on the ever green shore of immortal life.

immortal life.
We most cheerfully recommend Mrs. Webb to that very large class of honest seekers for truth, who wish to visit mediums under more favorable and private circumstances than is afforded at public

Still Another Flower Medium.

seauces.

F. J. Woodbury, of West Farmington, Maine, writes that, since the 7th of February last, Mrs. Hatch, residing at No. 149 Shawmut avenue, Boston, has been developed as a flower medium. The first demonstration of this kind that came under the observation of the correspondent was at the residence of A. R. Coollidge in West Sommerville. On this occasion there were twenty-four persons present, most of them prominent citizens of the place. The manifestations were universally admitted as wonderful. Flowers of various kinds, of every hue and fragrance, were produced, which could not have been purchased for less than seven dollars. A florist present, somewhat sceptical in regard to these demonstrations, said they were worth this

A short time after the above, Mrs. Hatch, by special request, went to Portland, Me., where she gave a seance, there being nobody else, then Spiritualits, present. The manifestations were more wonderful than on the previous occasious. Persons who wished for certain kinds of flowers received them, and all the sitters were gratified.

There were several other seances held during the last week in April, and they were attended with the same success as the others. These demonstrations continue. The mediums for this phase of spiritual manifestations are increasing in number, and though the wonderful results attending the seances are at present inexplicable, yet they are so much more material in the structure of the great temple of truth.

"CHARLES," said Sarah, "flowers are now fashionable in hallways, and I wish we had some for our
hall."
"Yet," replied Charles, "I will have a hat tree
hauled home for you."
"I wish you'd keep you stupid jokes for your
club dinners, and not contaminate the children.



Little Miss Brier came out of the ground, She put out her thorns, and scratched everything

'round,
''I'll just try," said she,
"How bad I can be;
At pricking and scratching there's few can match me."
Little Miss Brier was handsome and bright,
Her leaves were dark green, and her flowers pure

But all that came nigh her
Were so worried by her,
They'd go out of their way to keep clear of the Brier
Little Miss Brier was looking one day,
At her neighbor, the Violet, over the way;
"I wonder." said she,

"That no one pets me,

In beauty with even Miss Violet there:

While all seem so glad little Violet to see."

A sober old Linnet, who sat on a tree,
Heard the speech of the Brier, and thus answered he
"Tis not that she's fair,
For you may compare

But Violet is always so p'easant and kind, So gentle in manners, so humble in mind, E'en the worms at her feet She would never ill-treat, And to Birl, Bee and Butterfly always is sweet."

The gardener's wife just then the pathway camedown
And the mischlevous Brier caught hold of her gown;
"Oh, dear! what a tear!

My gown's spoiled I declare! That troublesome Brier! Has no business there; Here, John, grub it up. throw it into the fire." And that was the end of the ill-natured Brier.

Caleb's Wish.

"What is the matter, Caleb?" asked his sister one day, when she saw her little brother sitting in a chair looking ready to cry.
"I don't want to go to school, Bessie, I don't like it, and mother says I must go next week."

м. т. н.

it, and mother says I must go next week."

"It's funny you don't like it," said Bessie, "I'd rather go than stay at home."

Then Bessie played with her doll, and Caleb walked slowly out of the room and sat down on the doorstep in the sun. He heard the birds singing in the trees, and saw the chickens in the garden.

"Oh, I wish I could be a chicken," thought

Caleb, "chickens never have to go to school and learn their a, b, c's, and write on big slates; they don't have to say b-a-t bat, c-a-t cat, m-a-t mat. Oh, dear I don't like to go to school, and spell and read, and say my tables. Who doesn't know twice one are two? What is the use of going to school? that is what I would like to know. When I am a great man, I don't expect to work at sum's, and read and spell. Indeed I'm not going to be so foolish; I'm too smart for that!"

Caleb was now lying on the doorstep, and soon he yawned, "Oh dear, I do wish I could be a chicken; they never go to school," and then he fell asleep. Soon he dreamed he was a chicken, a large yellow chicken, and was running over the garden searching for something to eat. In a few moments his mother came out to look at her flowers. "Shoo! shoo!" she cried, and then called to Betty. "Betty, you must not let the chickens run over my flowers, send Carlo out to drive them away." "I think it's pretty hard," thought Caleb, "that mother lets Carlo chase me," and then he tried to call to her, to tell her he was Caleb, but when he tried to speak he only crowed. "I think its too bad," he thought, "that my mother doesn't know

me."

But how could his mother know that that crowing chicken was her little son? She thought it was one of her chickens. Then the boy tried to cry in a loud voice, "Mother, mother!" but he only crowed, crowed, and his mother said: "Why Betty, what a noise that chicken makes!" And Betty said: "He makes more noise than all the others put together, I think he will have to be killed for

Now Caleb heard all that had been said, and he was terribly frightened when he thought of being roasted for dinner.

"Oh dear," he said, "I do wish I could make them hear me, tell them whom I am. I will call to Betty, may be she can understand me." Then he tried to call "Betty, Betty!" but he only crowed

and he heard her call Carlo to drive away the noisy fowl.

"O dear," he cried, "I wish they knew me, I must go in the house and tell mamma who I am."

Then he tried to go into the kitchen, but Betty picked up a towel and ran to the door crying' "shoo! shoo! and swinging the towel at him until he ran away. Then he tried the front door, and tried to call mother, but he only crowed, and in a moment Betty was around at the front door, swinging the towel and screaming, "shoo! shoo!" and then she said to herself," Yes, I'll cook that noisy thing for tea to-morrow."

thing for tea to-morrow."

She chased him until he reached the chickenyard, and then she said to the fat boy who worked
in the garden, "Dick, we are to have a chicken
killed for dinner to-morrow, so just kill this one, it
is fat enough, and the most troublesome thing
around."

"All right," said Dick, "I'll kill him."

Then Caleb tried to scream, but he only crowed louder than ever, and Betty said, "Hark at him! he is bidding us good-bye, crow away old fellow, it is your last day!"

"O, dear," thought Caleb, "I mustn't call to my mother, for then they say I am too noisy. O, I do wish they could understand me; I wish I could be a boy again; I would go to school every day. I would rather be a boy than a chicken—oh, dear

wish they could understand me; I wish I could be a boy again; I would go to school every day. I would rather be a boy than a chicken—oh, dear me, what shall I do? They will kill me."

And then he began to cry quietly, for he was afraid to crow any more, for fear that Dick would kill him right away.

While he was crying so bitterly he heard a noise near him, and looking up quickly, he saw Dick

standing by.

"O, Dick! don't kill me!" he screamed, as loud as he could, and with a great jump he tried to fly over the fence.

"Dear, dear, what is the matter with the child?" cried Betty. "What are you screaming about,

"O, where am I? Don't let Dick kill me!"
"Dear, dear, what are you crying about? Who
is going to kill you?"
Caleb looked around him, and Betty said,
"Well, well, you have been sleeping there for
fifteen minutes, run off and play now, there has
Carlo been looking at you all the time."
"O, Betty, I'm so glad I am not a chicken;" and
then he told her his dream. He rubbed his eyes
and looked about him; patted Carlo, and felt very
thankful that he was a boy, and said again and

again to himself, that he was not a chicken.

Then he ran to his mother and told her his dream, and said he would go to school every day with Bessie, for he was so happy that they all knew he was Caleb, and would not let Dick kill him for dinner to-morrow.—The Children's Friend.

Bound for Heaven. A little five year old urchin, full of boyish pranks and primeval activity, indulged in the sports and pastimes of playing railroad with his little sister,

two and a half years old.

She was seated on a footstool, and he imagined himself both locomotive and conductor. He pulled his little sister up and down the room; imitating the voice of the locomative, "chew! chew!" Now imitating the conductor, called out the names of the supposed stations, and numerating stopped.

After calling out New York, Patterson, Burlington, Philadelphia, he announced Heaven.

The little sister here said, very eagerly, "Top—I des I'ls det out here."

Have We Majority Rule?

Editor MIND AND MATTER:

As you have formally recognized the new era, perhaps you will allow some of the principles of justice that must yet prevail when said era has its own, to be discussed in your columns. It is generally supposed that in this country the majority rule, but a recent investigation of our system of representation shows that it is a partial representation; such a system as one might expect to result from the idea of a partial God. The following illustrations will show you what I meam.

We will suppose there are 5 districts in the State of California, each sending a representative to the

No. Voters.		Dems.	Reps.	
lst,	11	6	5	D-Rep.
2d,	42	29	13	D—Rep.
ßd,	21	10	11	R—Rep.
lth,	19	9	10-	R-Rep.
ith,	25	12	13	R—Rep.
	I).'s 66 - 1	R 's 52	R—Rep. 3

Legislature, they standing as to Democrats and Re-

Here we have, taking the State as a whole, fourteen more Democrats than Republicans, and yet, by this division into districts, the Republicans have the majority of representatives and thus hold political control. But before making the application that will show how this inequality retards the wheels of progress, we will give one more diagram, one in which there are three political parties, taking the same numbers as before:

Voters.

1st, 11 D. 4, R. 3, G. 3 Dem. Representative.

2d, 42 "23, "10, "9 " " "

3d, 21 "6, "8, "7—Rep. "

4th, 19 "6, "7, "6— " "

5th, 25 "8, "9, "8— " "

Here we find 47 Democrats and 2 Representatives, 37 Republicans with 3 Representatives, and 33 Greenbackers with no Representative. Are the people represented? Do the majority rule? Again, why should four persons, or four thousand persons, send a representative in district one, and ten, or ten thousand be unable to do so in district two? Why should eight be represented in district three, and the same number be denied one in district

Suppose we now consider each unit in the above as representing a thousand, the case would then stand thus: 37,000 Republicans have 3 representatives in the Legislature, while the other two parties, of which there are 80,000, have but two representatives. Let us suppose now that every ten thousand persons can send a representative, no matter in what part of the State residing, then the Democrats would have four members, the Republicans three, and the Greenbackers three. Would not in that case the people be better represented than now?

This may seem, at first sight, foreign to Spiritualism. But for what was the chasm between the two worlds bridged? Simply that spirits might run back and forth? or that they might aid mortals to establish justice upon the earth? I opine that the latter is their ultimate mission, and though, for a time, they have been wise enough not to marshal too great a host upon the bridge at once, I think its strength has been sufficiently tested to begin work, and a part of that work is a just system of representation. How many bills are rushed through Congress and State Legislatures inimical to the cause of progress! Rushed through by the jesuitical machinations of the Church in some one, or by its combined efforts, that would never have found place upon the statute books had liberal minds had a proportional representation, to wit: representation according to numbers.

I see, by reports, that the editor of the Truth Seeker has been indicted for sending obscene literature through the U. S. mails. What does Anthony Comstock care for true purity more than Mr. Bennett, E. H. Haywood, John A. Lant and the like? Not a whit; but these men dare to question church authority, and for this they must be put down, if possible; therefore a law is framed, especially to meet their case. The bill looks plausible upon its face. All good men and women shrink from all

that is obscene, and bad representatives will vote for its suppression because they like to be thought good; so it becomes a law of the land, and it is Jesuitically carried into effect by the paid agent of that old harlot the Church; not paid by herself, but by the people's money.

Had liberal thinkers been proportionally represented, this partial law would not have been passed.

sented, this partial law would not have been passed. But the end is not yet. The enemies of prrogress will become bolder; our mediums are to be silenced if possible, and the present unjust system of representation will be manipulated to this end. Is not this question then a fit subject for the columns of a paper whose work it is to do justice to mediums? As I write there stands looking over my shoulders an ancient and venerable spirit, who, if I mistake not, is Aristides, the just, who sends

Lois Waisbroeker.

Riverside, Cal., April 26, 1879.

DOMESTIC RECIPES.

CLEAN a brass kettle before using it for cooking with salt and vinegar.

LAMPS will have a less disagreeable smell if you dip your wick-yarn in strong hot vinegar, and dry it.

SPICE CAKE,—One cup of molasses, one cup of sugar, two-thirds of a cup of butter, one cup of sour

of cinnamon, one teaspoonful of cloves, three cups of flour.

QUEEN BISCUIT.—Rub four ounces of butter into eight ounces of flour and six ounces of lump sugar, the yolks of two eggs, the white of one, and a teaspoonful of brandy; roll the paste thin, and cut with a thin cutter; egg over the tops of each

milk, three eggs, one teaspoonful of soda, one tea-

spoonful of nutmeg, one and one-half teaspoonful

COFFEE TABLETS.—A Frenchman roasts coffee, grinds it to flour, moistens it slightly, mixes it in twice its weight of powdered white sugar, and then presses it into tablets. One of these tablets can be dissolved at any time in hot or cold water, making at once the very perfection of coffee, and it is claimed that it will go much further this way.

with remaining white, and sift on sugar; bake in

HERMITS.—Two eggs, one and one-half cups of white sugar, one-half cup of butter, one teaspoonful of soda dissolved in two tablespoonsful of sweet milk, one cup of currants (or stoned and chopped raisins), one teaspoonful each of nutmeg, cloves, and allspice, mix very stiff, cut with a cake-cutter, or bake on the dripping pan like sugar ginger-bread.

RINGWORM REMEDY.—Oil of paper, made by burning a sheet of ordinary writing paper upon a plate, will cure a ringworm, which is caused by contagion or some impurity of the blood; the oil will be seen after the paper is burned in the form of a yellow spot; this applied with the finger twice a day will, in a very short time, cure the worst of ringworms.

INDIAN LIGHT BISCUIT.—One quart of sifted Indian meal, a pint of sifted wheat flour, a very small teaspoonful of salt, three pints of milk, four eggs; butter a sufficient number of cups, or small deep tins, nearly fill them with batter; set them immediately into a hot oven and bake them fast; turn them out of the cups, send them warm to table, pull them open and eat with butter. They will puff up finely if, at the last, you stir in a level teaspoonful of soda, melted in a little warm water.

CHOWDER.—This is a seasonable dish. Have a fresh haddock dressed nicely; cut some pieces of salt fat pork, fry out all the fat, let the scraps remain in the bottom, to keep the chowder from burning, Divide the fish into three or four pieces; slice seven or eight good-sized potatoes, sprinkle a little flour and pepper over them, pour over hot water—just enough to cook them; when done, add from a quart to three pints of milk, eight or ten crackers, and, if needed, a little salt; boil up once, and serve. Some people think an onion improves it.



"A little nonsense now and then,"
Is relished by the wisest men."

IMPROVE THE HOUSE.—"Yes, madam, these seed are the best runners in the world. They'll be up by July, and make your house just like Paradise 'fore it was lost."

"Well, then, I guess I won't take any, 'cause if

the house is to be made like Paradise the landlord will put the rent up sure. Give me a paper of sunflower seed and three cents' worth of catnip seed."

A POLITICIAN ON THE RAMPAGE.—An editor out West, in speaking of his favorite candidate, thought to catch workingmen's votes for him, by

saying, he is "an active and persevering rigger."

The typos set it up "nigger."

The proof-reader, thinking the word "nigger" too commonplace, thought to tone it down a little, but actually made it worse by substituting the word

WHO CAN SOLVE IT?—"Pa," said a young student in arithmetical problems, "does anything that goes up stop to come down?"

"Why, yes, I suppose so," replied the anxious papa.
"Well, then, 'spose a big cannon ball goes this way, and a little rifle ball goes the other way, and both balls hit each other, the big ball would carry the little one with it, wouldn't it?"

"Of course; what then?"
"Well, does the little ball stop to come back?
That's what I wan't to know."

THE EVANGELIST.—Jonathan Haskell is an Evangelist in Illinois. He draws well, and the heathens don't know what to make of him. He is very peculiar in his Evangelical efforts, and while he has an eye on the spiritual, his stomach yearns for the material. It is reported that he recently made the following prayer, worthy of the humorous

"O Lord, warm up the hearts of the people of this heathenish place, tell them to send up to the parsonage something to eat—chickens, lard, eggs, milk and honey, flour, sugar, coffer, no tea, potatoes, ham, Lord, for we are hungry; don't forget some pickles, Lord. Amen. Sing "We'll stand the storm, it won't be long; we'll anchor by and by." Take up a collection. Thanks. Now all go home, if you want to."

A LITTLE BOY'S IDEA.—"The moths have ruined my muft," said a matron, as she removed it from the dark closet. The fur came out in profusion, much to the delight of little Tommy, who was playing about the room.

Now it so happened that Tommy's father had a

fine Shetland pony in the stable. The animal was shedding his coat, and each stroke of the curry-comb brought away a handful.

Tommy's eyes filled with tears as he saw it, and he burst out crying before he reached the house, to which place he was hastening.

"What's the matter, Tommy?" said the mother, "did a wasp sting you?"
"No. ma'm."

"No, ma'm."
"Did you yet hurt them?"
"No, ma'm."

"Then what's the matter?"
"Why the moths have got into the pony, and all his hair is coming out."

PLANTATION RELIGION.—A clergyman who held forth every Sunday in a Northern State, traveled South not long since, to ascertain, among other things, the religion and moral conditions of revival, heard the did not be cher, and time of revival, heard the did not be cher, and was gratified at so large an attendance members. After the services, the visitor, availing himself of the opportunity, entered into conversation with the old plantation professor of ebonized piety as to the religious condition of his people.

"Yes, sah," replied the colored expounder of Gospel truth, "'ligion down yere an somewhat difrant from what it am in de Norf. It 'pends down yere on circumstances altogether.

"Do you preach regularly in this place, or in other places?" enquired the visitor.

"De preaching am a child of circumstances, just same as 'ligion itself."

"Where do you preach the most?"

"For most time on Colonel Aleck's plantation; dars whar I got de blessins of de lam' in de fuss

"How many colored people are there on that plantation?"
"Bout—let me see, dar is about a hundred and seventy-five."

"Dat are 'pends sclusive upon de time ob de yere. In times ob 'vivals dey is all members; den dey git glory all 'round, and all git gushing good; but den yere see satum cums and de hull party backslides, and ders nobody left to preach to sides old Uncle Tom and old Aunt Debby. Dey're patriarchs, like good ole Abram and Sarah; de ole debble can't faze 'em, no how."

CITY AND COUNTRY.—That individual who never saw a social party of lads and lasses of rural felicity has lived in vain. The way they enjoy themselves might well excite the envy of the rising generation in city life. Every boy thinks his "gal the purtiest by all odds," and an immense amount of latent jealousy remains in the bosom of the rustic cavaliers, ready at any moment to be galvanized into activity.

Sometimes this jealousy is merely personal between one or two; at other times, like a joint stock association, it is meted out on the wholesale principle upon a single individual, as was the case upon the occasion of a visit to the country, during summer vacation, by a city bred young gentleman.

He dressed well, had a reasonable share of good looks, and one night he found himself at a farm

house where a party was to come off. An invitation was extended to him to participate in the festivities, and of course he accepted.

Before the party assembled the old farmer and the new visitor took a leisure stroll around the fruit garden and had a little conversation. The farmer said the young folks are mighty fond of any game with kissing in it, and it is always the custom when a new visitor comes, to fix up something

for him to kiss the handsomest gal in the party.
"Very well, what then?" replied the young man.
"Well, if they do so, will you do the kissing?"
"Certainly, you bet I will."
"But hew are you going to tell who is the hand-

somest gal of the party?"

"I'll have too look at them, of course."

"Now, look here, I'll tell you what to do. Now there's my darter Susan, and we all think she's as purty as any on 'em, but certain folks around here kinder sniff at her, cause her nose crooks a little bit, and her hair is a trifle high colored. Now I wan't you to kiss Suse for the handsomest gal in the room. It will do the old 'oman good, it will do Suse good, and it will kinder set these 'ere sniffers back a little, and show them that some folks are jess as good as other people. Now if you kiss Suse you may board here a hull week and I won't charge

you anything for boarding."

The young man said he'd do it, and the old farmer continued.

"That's the ticket. Don't have any sort of make believe about it, but kiss her right smack on her lips, loud enough fur the hull party to hear the bustification."

"All right, I'll do it."
In due time the party assembled, and the game was played; the visitor was "fixed" and all eyes were upon him.

were upon him.

He walked right up to Susan and gave her a smacking buss. He felt happy, so did she, so did the old woman, and so did the farmer. All were highly pleased.

But the next day the visitor was beset by a score of farmers' sons, waiting to give him a licking, because he passed by all their gals and kissed Suse. They petted him with potatoes, squashes, melous, etc., before he reached a place of refuge. He left the locality and his week's board, but letters passed between him and "Suse," and in the couse of time they twain were made ong, and thus the old farmer procured for his daughter a good husband.